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DOCUMENT RESUME

ED 046 003 48 AL 002 733

AUTHOR	Lehman, F. K., Ed.
TITLE	Tone Systems of Tibeto-Burman Languages of Nepal. Part III, Texts, I. Final Report.
INSTITUTION	Summer Inst. of Linguistics, Santa Ana, Calif.
SPONS AGENCY	Institute of International Studies (DHEW/OE), Washington, D.C.
BUREAU NO	BR-9-7721
PUB DATE	70
CONTRACT	OEC-0-9-097721-2778(014)
NOTE	309p.; Occasional Papers of the Wolfenden Society on Tibeto-Burman Languages of Nepal, Volume III.
AVAILABLE FROM	The Summer Institute of Linguistics, P.O. Box 1960, Santa Ana, Calif. 92702; Inspection copy available at the Center for Applied Linguistics Library, 1717 Massachusetts Ave., N.W., Washington, D.C. 20036
EDRS PRICE	EDRS Price MF-$0.65 HC Not Available from EDRS.
DESCRIPTORS	Cultural Context, Folk Culture, Morphology (Languages), Phonemic Alphabets, *Reading Materials, *Sino Tibetan Languages, *Tone Languages, Translation
IDENTIFIERS	Gurung, Nepal, Tamang, Thakali, *Tibeto-Burman Languages

ABSTRACT

The present volume, the third of a four-part report on the Tibeto-Burman languages of Nepal, includes text materials on Burung, by Warren Glover; on Tamang, by Doreen Taylor, and on Thakali, by Annemarie Hari and Anita Maibaum. For each language, a list of included texts is given, with the native language divided into sequentially-numbered sentences and followed by a literal English translation, usually morpheme-by-morpheme. Grammatical notes are included at the end of each set of texts, which explain abbreviations and letters in the literal English translation lines and any intonation symbols in the native language lines. See AL 002 731-2 and AL 002 734 for Parts I, II, and IV of this report. [Not available in hard copy due to marginal legibility of original document.] (AMM)

Title VI Sec 602, NDEA
BR 9-7721
PA 48

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FINAL REPORT

Contract No. 0-9-097721-2778(014)

TONE SYSTEMS OF TIBETO-BURMAN LANGUAGES OF NEPAL

ED0 46003

Part III

Texts, I

Gurung, Tamang, Thakali

Kenneth L. Pike
Project Director

Austin Hale
Co-Investigator

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Edited by F. K. Lehman
Publications of the Department of Linguistics
The University of Illinois
Urbana, 1970

ED046003

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The research reported herein was performed pursuant to a contract with the Office of Education, U. S. Department of Health, Education and Welfare.

The Summer Institute of Linguistics
P. O. Box 1960
Santa Ana, California, 92702

TABLE OF CONTENTS

	Page
Introduction	ii
General Note on Format of Texts	iii
Gurung Texts	1
Tamang Texts	132
Thakali Texts	165

PART III, INTRODUCTION

Part III of this project on the description of Tibeto-Burman languages of Nepal includes text materials on Gurung (by Warren Glover), on Tamang (by Doreen Taylor), and on Thakali (by Annemarie Hari and Anita Maibaum).

For the relation of this material to the outlook of the general project see the introduction to Part I.

The Editors

Austin Hale

Kenneth L. Pike

GENERAL NOTE ON FORMAT OF TEXTS

For each language, a list of included texts is first given. The texts themselves include a line of the native language (divided into sequentially-numbered sentences), followed by a literal English translation, usually morpheme-by-morpheme. The English line includes some separate letters (both capitals and small case) which are grammatical abbreviations, and are explained in the grammatical notes at the end of each set of texts. Following each text there is a free translation.

With the exception of Chepang, straight dialogues are typed with each change of speaker beginning a new line, with the initial of the speaker's name in parenthesis.

When more than one English word is required to gloss a single native word or morpheme, parentheses surround the English gloss.

At the end of each set of texts appendices or grammatical notes are included. These explain abbreviations and letters in the literal English translation lines and any intonation symbols in the native language lines.

GURUNG TEXTS

Concordance Code

1. Wedding Customs (a conversation)................ MC
2. The Old Man and the Old Woman (a fable)......... KM
3. The Man and the Tiger (a fable)................. MT
4. The Horse Owner and the Miller (a fable)........ HM
5. Domestic Conversation - Visitors Chatting....... DC
6. Horse Festival - I (a descriptive essay)........ HW
7. Horse Festival - II (a narrated account)........ HN
8. Narsuba and the Three Bears (a borrowed fable).. TB
9. Going to a Wedding.............................. WA
10. Casual Conversation............................. CC

APPENDICES

Appendix A. Orthography Key..........................

Appendix B. Abbreviations used as Glosses............

Appendix C. Speaker Designations.....................

1. Wedding Customs

(Participants: R, J, W, G. Biographical note in Appendix C.)

(R) 1. kwiqla.. aaba..-di, rih-bar yaah-m. 2. dai tA
some father-agt ask-purp go-pres then talk

ta-mu "kih-e tsamiq, ngaq-e tsah-lai pi-n.." bi-ma,
be-pres you-of daughter I-of son-to give-imp say-ptc

3. tsamiq AAma-di, "3A ta-mu, 3B gAAhqna tsauh
daughter mother-agt OK-pres jewelry so-much

tsauh, asurbiq maaqla bah-guq, 3C. rayAAq
so-much rupee-necklace necklace bring-imp gold-bracelet

Tuhq-bo bah-uq," bi-i. tsahmi-eq AAma-di,
six-class bring-imp say-past daughter-of mother-agt

4. dzahleq tsah-e aaba-di, "4A. ta-m. 4B. nga-d
then son-of father-agt OK-pres I-agt

bah-muq," bi-i. 5. tsaq-,aE-d..pI-I. tsahmi-lai
bring-pres say-past that-pl-agt give-past daughter-to

pI-di, 6. tsah-e aaba dIhq-r kha-i, 7. gAAhqna
give-agt son-of father house-to come-past jewelry

dzaga ta-di, 8. gAAhqna ta-i biriq din ngyoh-di,
pl be-past jewelry be-past after day look-past

9. din ngyoh-i biriq, byaa din ngyoh-i, 10. "byaa..
day look-past after wedding day look-past wedding

phalanaq dina-r ta-i." bi-i. kya-r khe-maE
particular day-on be-past say-past there-at self-of

samdi-maqne tA ta-di, 11. tA ta-i
(child's father-in-law)-with talk be-past talk be-past

biriq.. "O ta-m syidiq," bi-i biriq, gAAhqna
after OK OK-pres emp say-past after jewelry

dzaga, ThyaaqmThiqm la-di, 12. kwE dzaga,
pl arrangements do-past clothes pl

kI-bah-di, pukhruq-le, 13. dai byaa la-i,
get-bring-past Pokhara-from then wedding do-past

bahtyaqr la-mu, kwiqla, 15. kwiqla, bahtyaqr ah-la
feast do-pres some some feast not-do

16. "khe-maE plo-b dzaga-la bahtyaqr khuli-di-mu,"
you-pl wealthy-ger pl-of feast open-form-pres

17. grihq khAAq-I //.
one finish-past

(J) 18. grihq khAAq-I. 19. argo;?
one finish-past other

(R) 20. argo.. kwiqla.. 21. kwiq aamUyUq tsahmiri maihq
other some some man girl love

ta-mu, 22. dzahleq, "22A. tsaq tsahmiri. tsaq phlanaq
be-pres then that girl that particular

tsahmiri, nga-lai rih-bIhq-n, aaba." bi-i biriq,
girl me-for ask-give-imp father say-past after

khe-maE aaba-lai kul-mu, 23. kul-syi, dzahleq byaa
self-of father-to send-pres send-ptcp then wedding

ta-m. 24. tsahgana //.
happen-pres like-so

(J) 25. kwE pI-m u; ah-pI?
clothes give-pres or not-give

(R) 26. kwE-i pI-mu, gAAhqna-i pI-m. 27. tsaq
clothes-emp give-pres jewelry-emp give-pres that

khatam ta-i //.
finished is-past

(J) 28. 0 //.
Yes.

(R) 29. argo, pheqri, 30. ngyohq tamU-maEq tsalana,
other again we Gurung-pl custom

rodI-r-aiq Ti-mu, 31. mahya prEqm ta-mu,
clubhouse-at-emp stay-pres love love happen-pres

32. dzahleq, khe-maE khe-maE-n oDaaql yaah-m.
then self-pl self-pl-emp elopement go-pres

33. oDaaql yaah-mu.. 34. kwE, gAAhqna.. kwiqla
elopement go-pres clothes jewelry some

pI-mu, kwiqla, ah-pI, 35. thaa ah-rehq.
give-pres some not-give knowledge not-be

36. tsahgana //.
like-so

(J) 37. byaa   la-i   biriq, khaniq Ti-mu?   38. rOhsa
        wedding do-past after where live-pres   own

dIhq-ri u; argo dIhq-r   bah-i   Ti-mu?
house-in or other house-to take-past live-pres

(R) 39. rOhsa dIhq-r-naq //.
        own   house-in-emp

(J) 40. aaba   AAma   ne   baalun;?
        father mother with together

(R) 41. O, baalun-naq   42. baalun   Ti-mu,
        yes together-emp   together live-pres

(W) 43. tsamiqri AAma-d,   "ah-ta ah-ta" bi-(du biyA)
        girl   mother-agt not-OK not-OK say-if

toq la-ba?
what do-ger

(R) 44. "ah-ta.   45. ah-pI,   46. ah-ta.   47. argoq
         not-OK   not-give   not-OK   other

kloh-r   yaah-m. pheqri rih-bari //.
place-in go-pres again ask-purp

(W) 48. tsamiqri aaba   "ta-m" bi-(du biyA), AAma
        girl   father OK-pres say-if   mother

"ah-ta" bi-(du biyA) toq la-ba?
not-OK say-if   what do-ger

(R) 49. liUd khe-maE,   "49A. tshaa ah-bi-d-di
        later they-pl   thus not-say-imp-emp

49B. dIhq swaa-ba mu,   49C. aamuyUq koloq swaa-ba
     house nice-ger be+pres   man   child nice-ger

mu,   49D. pI-l   tuh-m."   bi-i.   50. khi
be+pres   give-inf must-pres say-past   self

pha-d   bi-mu,   51. dzahleq mrI nge-m //.
husband-agt say-pres   then   wife obey-pres

(W) 52. tsamiqri, tsamiqri toq bi-m?
        girl   girl   what say-pres

(R) 53. tsamiqri-di.. "ah-ta" bi-b   aa ??
        girl-agt   not-OK say-ger Q

(W) 54. O //.
        yes

(R) 55. kwiqla,   "55A. 'ah-ta.' bi-mu.   55B. aba
        some   not-OK   say-pres   now

tsamiqri-d khe-maqe AAma-d,   ah-pI   do,   55C. nga-di,
girl-agt   self-of mother-agt not-give emp   I-agt

pI-m-doq,   55D. AAma-d,   'ah-pI' syeroq toq
give-past-emp   mother-agt not-give since what

la-b-di?   55E. keh-maE gaar ah-mah-di-du,
do-ger-emp   you-pl anger not-excite-Nep-imp

55F. yaah-d." bi-mu,   kwiqla, pha-d..   "55G. toqi
     go-imp   say-pres some   husband-agt   any

ah-bi-d   '-kih-d. 55H. toqi ah-bi-le   Ti-Di-d,
not-say-imp you-agt   any not-say-adv sit-cont-imp

55I. pI-l   tuh-m." bi-yA, pheqri pI-m //.
     give-inf must-pres say-ptc again give-pres

(W) 56. indra suba maqe AAma.. dIhq khaniq mu?
        Indra Suba of   mother house where be+pres

(R) 57. indra suba maqe AAma??
        Indra Suba of   mother

(W) 58. o //.
        yes

(R) 59. ngaq-e srimati;?
        me-of wife

(W) 60. o //.
        yes

(R) 61. dIhq khaniq mu??
        house where be+pres

(W) 62. khaniq mu-la?
        where be-past

(R) 63. tsuq-r-na //.
        this-at-emp

(W) 64. paileq??
        before

(R) 65. paileq tsuq-r-na //.
        before this-at-emp

(W) 66. paileq tsuq-r-na??
        before this-at-emp

(R) 67. o //.
yes

(W) 68. aaba, AAma..
father mother

(R) 69. nga ngaq-e dIhq ma-ri //.
I I-of house below-at

(W) 70. o //.
yes

(R) 71. syer baahdur, karnaa baahdur, indra baahdur ngaa
ser Bahadur Karna Bahadur Indra Bahadur I

ma-r-naq mu-la.
below-at-emp be-past

(G) 72. mai-leq, tsuq-r sardiq-kha-ba.
below-from this-at move-come-ger

(R) 73. O. 74. tsuq-ri, ngaq-e kE //.
yes here-at I-of father-in-law

(W) 75. kE??
father-in-law

(R) 76. kE syi-yaah-i //.
father-in-law die-go-past

(W) 77. o //.
yes

(R) 78. O;? 79. kE syi-yaah-i, tsah ah-rehq.
yes father-in-law die-go-past son not-be

80. tsuq-ri amuyUq ah-ta. 81. dzahleq nga tsuq-r
this-at man not-be then I this-to

kha-i. Ti-i. 82. indra suba maqe.. baadzyeq-e
come-past live-past Indra Suba of grandfather-of

dIhq-r kha-i, Ti-i. 83. indra suba maqe
house-to come-past live-past Indra Suba of

AAmaq-e maaidaq, tsuq-r-na //.
mother-of birthplace this-at-emp

(W) 84. kih-e kE, syi-yaah-baqe asOq-na kih
you-of father-in-law die-go-of before-emp you

indra suba maqe AAma..
Indra Suba of mother

(R) 85. ma-r-naq mu-la //.
below-at-emp be-past

(W) 86. ma-r-naq mu-la;?
below-at-emp be-past

(R) 87. o //.
yes

(W) 88. ta-i //.
suffice-past

Free Translation: Wedding Customs

(R) 1. Some fathers go to ask (a bride for their sons). 2. Then there is discussion: "Give your daughter for my son," he says. 3. The daughter's mother said, "3A. OK. 3B. Bring jewelry, so much, a necklace of rupee coins. 3C. Bring (also) six gold bracelets." 4. Then the son's father said, "4A. OK. 4B. I will bring (them)." 5. They gave (their consent); they gave the daughter. 6. Then the son's father came home; 7. He gathered the jewelry; 8. After gathering the jewelry he examined the days. 9. After examining the days they find a wedding day; 10. "The wedding will be such and such a day," he said, and had a talk over there with his son's (prospective) father-in-law. 11. They discussed, and after saying, "OK, that is fine," they did the business of the jewelry, 12. They brought clothes - from Pokhara, 13. Then they held the wedding; 14. They give a feast, some do; 15. Some don't give a feast; 16. (They say) "Those rich people throw a feast." 17. One is finished.

(J) 18. One is finished. 19. Is there another?

(R) 20. Some other (people's custom): 21. Some men fall in love with a girl; 22. Then, "Ask for that girl, that particular girl, for me, Father," they say to their fathers and send them. 23. After sending (their fathers) then there is a wedding. 24. Like that.

(J) 25. Do they give clothes or not?

(R) 26. Certainly they give clothes, and jewelry too. 27. That is finished.

(J) 28. Yes.

(R) 29. Still another (custom). 30. (In) our Gurung custom (people) stay at the youth club. 31. They fall in love. 32. Then they go off just by themselves. 33. Eloping, they go. 34. Some give clothes and jewelry, some don't give, 35. (I) don't know. 36. Like that.

(J) 37. After the wedding where do they live? 38. In (his) own house or does (the man) take (the bride) to another house to live?

(R) 39. In (his) own home.

(J) 40. Together with (his) father and mother?

(R) 41. Yes, they're together. 42. They live together.

(W) 43. What if the girl's mother says, "No, no."?

(R) 44. "It's not OK. 45. (We) will not give (the girl). 46. It's not right," (she says). 47. (So) he goes somewhere else, to ask again.

(W) 48. What if the girl's father says "OK" (but) the mother says "No"?

(R) 49. Later they say, "49A. Don't speak like that! 49B. His house is nice. 49C. The young man is nice. 49D. (You) must give (the girl to him)." 50, 51. When her own husband speaks then the wife obeys.

(W) 52. (And) the girl - what does the girl say?

(R) 53. (Do you mean) if the girl says "No"?

(W) 54. Yes.

(R) 55. Some will say, "55A. She says 'No.' 55B. Now the girl and her mother refuse to give (consent). 55C. I certainly gave (my consent). 55D. Since the mother will not give (her consent) what can be done? 55E. Don't be angry. 55F. Go home.", (but) other husbands, saying "55G. Don't you say a thing. 55H. You just sit, saying nothing. 55I. (We) must give (him the girl).", will again give (the girl to him).

(W) 56. Where is Indra Suba's mother's home?

(R) 57. Indra Suba's mother?

(W) 58. Yes.

(R) 59. My wife?

(W) 60. Yes.

(R) 61. Where is her house??

(W) 62. Where was it?

(R) 63. Right here.

(W) 64. Before?

(R) 65. Before, it was right here.

(W) 66. Before, it was right here?

(R) 67. Yes.

(W) 68. Father, mother..

(R) 69. As for me, my home (was) down below.

(W) 70. Yes.

(R) 71. Ser Bahadur, Karna Bahadur, Indra Bahadur and I were all down below.

(G) 72. He came from down below to live here.

(R) 73. Yes. 74. My father-in-law (was) here.

(W) 75. Father-in-law?

(R) 76. (My) father-in-law died, you know?

(W) 77. Yes.

(R) 78. Yes, (you follow now)? 79. (My) father-in-law died, and there was no son. 80. There was no man here. 81. Therefore I came and lived here. 82. I came and lived in Indra Suba's grandfather's house. 83. Indra Suba's mother's birthplace is right here.

(W) 84. Before your father-in-law died (did) you and Indra Suba's mother ...

(R) 85. (We) were down below there.

(W) 86. (You) were down below there?

(R) 87. Yes.

(W) 88. That will be enough.

2. The Old Man and the Old Woman

(Narrated by D.)

1.	paiqle	nehbaal	desa-ri	satteq	dzuga-ri,	tshaa-baqe
	first	Nepal	country-in	early	age-in	thus-of

nAAqsa	grihq-ri,	khib	neq	mAAbaq	ngIhq	mu-na.
village	one-in	(old man)	and	(old woman)	two	be-past

2.	tsaq-maE-la,	tsah-tsahmI,	toqi	ah-reh-naq.	3.	tsaq
	that-pl-of	son-daughter	any	not-be-past		that

khiba	mAAbaq	saaqron	garib	mu-na.	4.	tsaq-e
(old man)	(old woman)	extremely	poor	be-past		that-of

kloh nEh,	toqi	ah-reh-naq.	5.	daadzyu	baihq,	khabaqe
fields	any	not-be-past		brothers		any

ah-reh-naq.	6.	tsaq	khib	neq	mAAbaq,	khaaliq
not-be-past		that	(old man)	and	(old woman)	exclusively

rih-i	biriq	nAAqsa-r	guhm-di-i,	rih-i	biriq
ask-past	after	village-in	stroll-Nep-past	ask-past	after

rih-i	biriq	rih-i	biriq,	tsa-mu-naq.	7.	ti-gaEq,	tsaq
ask-past	after	ask-past	after	eat-be-past		one-day	that

khiba	mAAbaq-di,	nAAqsa-uleq,	kanggaq,
(old man)	(old woman)-agt	village-from	(rice fragments)

rih-i	biriq,	bah-iq.	8.	dzahleq,	mAAbaq-di..
ask-past	after	bring-past		then	(old woman)

kanggaq	proh-bar	khOq-I.	9.	khiba,
(rice fragments)	grind-purp	begin-past		(old man)

nAAqsa-r	tshyuguq	maeh-bar	yaah-i.	10.	dzahleq,
village-in	butter	seek-purp	go-past		then

mAAbaq-di	tshyiqn	grihq	liUdiq,	kanggaq	proh-l
(old-woman)-agt	moment	one	after	(rice fragments)	grind-inf

khAAq-I.	11.	kanggaq	proh-l	khAAq-ba.e
finish-past		(rice fragments)	grind-inf	finish-of

todon,	khib-aiq,	ya,	tOh-kha-i.	khe-maqe	kIhq-ri.
instant	(old man)-emp	also	enter-come-past	self-of	house-in

12.	dzahleq,	khiba-d	bi-di,	"lug	mAAbaq,
	then	(old man)-agt	say-past	listen	(old woman)

nga-d	nAAqsa-uleq	tshyuguq	maeh-i	bah-ngngyUq,	kih-di
I-agt	village-from	butter	seek-past	bring-past	you-agt

kEh dzOhq-n. dehroq, dai biriq ngyohq, tsuh-iq biriq
bread bake-imp now next after we(incl) divide-past after

tsa-b-ga." bi-i. 13. mAAbaq-di, dzahleq mi
eat-ger-be say-past (old woman)-agt (after that) fire

phwi-di, kEh dzOh-baqe bAhDoq.. dzOhguq phir tsuh-diq,
blow-past bread bake-of container tripod on place-past

14. dzahleq, mAAbaq-di, kEh dzOh-baqr khOq-I.
(after that) (old woman)-agt bread bake-purp begin-past

15. khiba, khaaqDa phiri, bOhq nah-i, aaram la-i.
(old man) bed upon strength rest-past rest do-past

16. dzahleq, tshyiqn grihq liUdiq, mAAbaq-di, kEh
(after that) moment one later (old woman)-agt bread

dzOh-l khAAq-I. 17. dzahleq, mAAbaq-d
bake-past finish-past (after that) (old woman)-agt

bi-di, "oq khiba, '-ri-d. kEh dzOh-l khAAq-I.
say-past O (old man) arise-imp bread bake-past finish-past

dehroq kEh tsa-d." bi-i.
now bread eat-imp say-past

18. kEh dzamma, ngahq-dO matreq mu-la.
bread all five-class only is-past

19. mAAbaq-d tsuh-diq, sOq mAAbaq-lai, nglhq
(old-woman)-agt divide-agt three (old-woman)-for two

khiba-lai, la-di dai khiba-d bi-i, "ah-nglhq.
(old man)-for do-past then (old man)-agt say-past not-be

nga-d tshyuguq maeh-i bah-i-gaq, kih-d kEh
I-agt butter search-past bring-past-? you-agt bread

dzOh-diq, nga-d kadiq mih mepriq, bindi la-syi, la-i
bake-past I-agt (how many) man with request do-ptcp do-past

tshyuguq rih-bah-diq, dai kih-d kEh dzOh-diq.
butter ask-bring-past then you-agt bread bake-past

20. nglhq kih tsa-duq, sOq nga tsa-m." bi-i.
two you eat-imp three I eat-pres say-past

21. mAAbaq-d bi-di "ah-'-ta. nga-d kanggaq
(old woman)-agt say-past not-be I-agt (rice fragments)

maeh-bah-diq, kanggaq proh-di, mi phwi-di,
search-bring-past (rice fragments) grind-past fire light-past

kEh   dzOh-diq, nga-lai lehq duhkha   ta-i.   sOq   nga
bread bake-past I-for   much difficulty be-past three I

tsa-mu, ngIhq kih tsa-d."
eat-pres two   you eat-imp

22. bi-na   bi-na   bi-na   bi-na   bi-na   bi-na,
    say-cont say-cont say-cont say-cont say-cont say-cont

khaiq   la-sye tsaq-maE khib-neq   mAAbaq-e,
dispute do-ptcp that-pl (old man)-with (old woman)-of

tA   toqi ah-taq. dzahleq khiba-d   bi-di,
conversation any not-be   then   (old man)-agt say-past

khibaq-e   bidzaraq, "pahnahga mAhga-riq, mAAbaq,   asOq
(old man)-of thought   tomorrow morning-in (old woman) early

ri-l   tuh-mu," tsaq-d   bidzar la-syi, khiba   baTTho
arise-inf must-pres that-agt thought do-ptcp (old man) clever

ta-b   la-syi, khiba-d   bi-di,   "ngyohq tshaa-le Ti-syi
be-ger do-ptcp (old man)-agt say-past we   thus-adv stay-ptcp

ah-taq. dehroq roq-le.   23. "pahnahga nAAhga-r, khab
not-be now   sleep-hort   tomorrow morning-in who

asOq ri-mu,   tsaq-di ngIhq tsa-ba, khab lili ri-mu
first arise-pres that-agt two   eat-ger who later arise-pres

tsaq-di sOq   tsa-ba." bi-i.   24. dzahleq, mAAbaq-d
that-agt three eat-ger say-past   then   (old woman)-agt

bi-di,   "ta-m   didiyA" bi-i   biriq, ngIh-naq ngIhq-n
say-past OK-pres emp   say-past after two-group two-group

roq-di.   25. dzahleq, pahnahga nAhga-ri   khibaq-e
sleep-past   then   tomorrow morning-in (old man)-of

saE-ri, "mAAbaq   asOq ri-yAq, mAAbaq   ngIhq
mind-in (old woman) early arise-if (old woman) two

tsa-maqla, nga sOq   tsa-maqla." bi-ba, mAAbaq-e   saE-ri,
eat-?   I   three eat-?   say-ger (old woman)-of mind-in

"khiba   asOq ri-yAq, khiba   ngIhq tsa-maqla, nga
 (old man) early arise-if (old man) two   eat-?   I

sOq   tsa-maqla." bi-i.   tshaa bi-i   biriq, Ti-na,
three eat-?   say-past thus say-past after stay-cont

Ti-na,   Ti-na,   Ti-na,   roq-ma,   roq-ma,   khiba
stay-cont stay-cont stay-cont sleep-pres sleep-pres (old man)

mAAbaq, phoqdE ta-syeriq syi-yaah-i.
(old woman) hunger be-ptcp die-go-past

26. dzahleq, sO-gaEq-ma, nAAqsa-r baqe mih
then three-days-in village-in of people

kha-i. 27. "tiyA, tsaq khib neq mAAbaq, tiyA
come-past today that (old man) and (old woman) today

sO-gaEq ta-di, bairu ah-tOh. toq ta-e?"
three-days be-past outside not-emerge what happen-dub

bi-i biriq, ngyOh-n-di. 28. la-ma, khibaq-e
say-past after look-go-past do-ptc (old man)-emp

syi-yaah-na, mAAbaq-e syi-yaah-na. bAAhDo-ri kEh
die-go-past (old woman)-emp die-go-past vessel-in bread

ngahq-DO mu-na. 29. dzahleq, nAAqsa-r baqe
five-class be-past then village-in of

mih-dzaga-di, tsaq khib neq mAAbaq la-di,
people-pl-agt that (old man) and (old woman) do-past

gaahDaq-r bo-yaah-i. 30. gaahDaq-r bo-i biriq,
cemetery-to take-go-past cemetery-to take-past after

khrO-bar khOq-I, syIq dzaga, dzOh-Iq biriq, yuqma-e
burn-purp begin-past wood pl place-past after stone-of

bAAqnu dzOh-Iq biriq, tsaq khib neq mAAbaq la-di,
wall place-past after that (old man) and (old woman) do-past

khiba-lai prihUdi, mAAbaq-lai koh, thE-I biriq,
(old man)-to below (old woman)-to above put-past after

khrO-bar khOq-I. 31. saqla-r, syi-yaah-ba.e
burn-purp begin-past (old times)-in die-go-of

syinuq, mi salbi-di-ma, "athuq" bi-i biriq, phaqri
corpse fire ignite-Nep-ptc ouch say-past after up

yaah-i. 32. mAAbaq. dzahleq, khiba-lai salbi-di-i,
go-past (old woman) then (old man)-to ignite-Nep-past

khibaq-e, "athuq" bi-i biriq, phaqri yaah-i.
(old man)-also ouch say-past after up go-past

33. satteq dzuga-r baqe mih ta-na, syi-yaah-le bileya
early age-in of people be-past die-go-adv if

pheqri soq-i.
again live-past

34. dai, nAAqsa-r baqe mih-d ngywiq-di,
then village-in of people-agt ask-past

"keh-maE toq ta-la?" "tshaa ta-baq," bi-ma, "ngi
you-pl what be-past thus be-ger say-ptc we

khib neq mAAbaq-di, nAAqsa-uleq tshaa-le
(old man) and (old woman)-agt village-from thus-adv

kanggaq maeh bah-la, tshyuguq maeh bah-i.
(rice fragments) search bring-past butter search bring-past

kEh dzOh-laq, kEh dzamma ngahq-DO mareq ta-di,
bread bake-past bread all five-class only be-past

mAAbaq-d bi-ma, 'nga sOq tsa-mu, kih ngIhq
(old woman)-agt say-ptc I three eat-pres you two

tsa-d.' bi-ba, kihba-d bi-ma, 'kih ngIhq tsa-duq,
eat-imp say-ger (old man)-agt say-ptc you two eat-imp,fam

nga sOq tsa-m.' bi-ba, tshaa bi-na bi-n, Ti-na
I three eat-pres say-ger thus say-cont say-cont stay-cont

Ti-n, ngi toq ta-baqe thaa ah-yO //."
stay-cont we what be-of knowledge not-available

Free Translation: The Old Man and the Old Woman

1. Once upon a time, in Nepal, there lived an old man and an old woman in such and such a village. 2. They didn't have any children. 3. The old man and the old woman were extremely poor. 4. They did not have any fields. 5. They did not have any brothers. 6. Only by going around the village begging could they have food to eat. 7. One day they brought some small rice grain chips which they had begged for round the village. 8. Then the old woman began to grind the rice. 9. The old man went round the village begging for butter. 10. In just a little while the old woman had finished grinding the rice. 11. At the moment she finished grinding the rice the old man arrived at their house. 12. He said, "Listen old woman, I, from the village have sought and brought the butter. You therefore must bake some bread. Then we can share the bread and eat it." 13. So the old woman blew the fire into life and put the bread-baking pan on the tripod. 14. Then the old woman set about to bake the bread. 15. The old man rested on the bed. 16. In a little while the old woman had finished baking the bread. 17. Then the old woman said "Oh! old man; get up. The bread is finished baking, so now eat it!"

18. In all there were only five rolls. 19. The old woman divided three for herself and two for the old man, but then the old man said, "This shouldn't be. I brought the butter after searching for it. You only baked the bread. How many men did I have to greet begging for that butter. You (only) baked the bread. 20. You eat two, I will eat three." 21. The old woman replied, "Oh no! I sought for the rice chippings; I ground the rice; I blew the fire into life; I baked the bread; I had all the difficult work to do, therefore three I will eat, two you can eat.

22. In this way they continued arguing, but nothing was solved. But then the old man had a thought - tomorrow morning the old woman shall rise first. Thus thinking he became cunning and said, "We shouldn't stay this way. Let us sleep, and the one who rises later can eat three." 24. "OK," said the old woman, and so they both went to sleep. 25. The next morning the old man said to himself, "If the old woman rises first, three I will eat, two the old woman will eat." The old woman was saying to herself, "If the old man rises first, he will have two and I'll have three." So saying they stayed (neither getting up). With such hunger in them, they died."

26. In three days the people of the village came. 27. "It's now three days since the old man and the old woman have come outside; what's happened?" So asking, they looked in. 28. And so they found the old man dead and the old woman dead, and five rolls in the pan. 29. The people of the village took the old man and the old woman to the cremation place. 30. At the cremation place, having laid some wood and kindling on a stone platform, they set about to burn them. The old man they placed below and the old woman on top. Then they set the pyre alight. 31. In former times, when a dead body caught alight, it said, "Ouch!" and sat up. 32. (Thus) the old woman (did). Then the old man caught alight, and he too said, "Ouch!" and sat up. 33. In the early days there were people cremated who came back to life.

34. Then the people of the village asked, "What happened to you?" They said, "It happened like this. We, an old man and an old woman, begged rice fragments and butter around the village. The old woman made bread--it was only five rolls--and said, 'I will eat three, you eat two.' The old man said, 'You eat two; I will eat three.' We went on and on, arguing and sitting, and we didn't know what was happening."

3. The Man and the Tiger

(Narrated by D.)

1. syOmaq syOmaq, tshaa-baqe bana grihq-ri,
(long ago) thus-of jungle one-in

mih-grihq-di, tsyEq-e ngoq tsuhq thE-la. 2. dzahleq,
man-one-agt tiger-of trap prepare place-past then

tsyEq-e ngoq tsuh-maq tsaq-ri tsyE kha-i ribiq,
tiger-of trap prepare-ptc that-in tiger come-past after

tsaq-ri khOq-I. 3. tsaq nOh-ri ra dzahdzaq thE-la,
that-in enter-past that inside-in goat baby put-past

4. tsyE, "ra dzahdzaq tsa-b" bi-i biriq, tsaq nOh-r
tiger goat baby eat-ger say-past after that inside-in

khOq-I. 5. khOq-I biriq, kyaa paTTi-baqe ra dzahdzaq
enter-past enter-past after that side-of goat baby

mu-baqe khora-r gahdziq-di-maq, ra dzahdzaq-lai wEh-ma.
be-of trap-in shake-Nep-ptc goat baby-to pounce-ptc

khi liU-baqe phaliyoq sAAdzu-di Dyaahqppan mraaq,
self behind-of plank mechanism-agt completely door

tu-yaah-i. la-ma tsyE bairu tOh-i ah-yO.
shut-go-past do-ptc tiger outside emerge-inf not-available

6. tsaq bela-ri, tshaa-baqe mih grihq, tsaq tsyE ngoq-ri
that time-in thus-of man one that tiger trap-at

phe-n-di. 7. phe-n-ma tsyE-d bi-di, "oq,
arrive-go-past arrive-go-ptc tiger-agt say-past o

nga-lai pheqri. nga-lai tsuq khora-Uleq teq-bIh-n."
me-to again me-to this trap-from release-give-imp

bi-ma, tsaq mih-d bi-di, "nga-d kih-lai tsuq khora-Uleq
say-ptc that man-agt say-past I-agt you-to this trap-from

teq-yA kih-d-am nga-lai tswaa-m. ah-teq." bi-ma,
release-if you-agt-emp me-to gobble-pres not-release say-ptc

"ah-'-tsa." bi-i. 8. dzahleq, baatstshaa phwiq-i.
not-eat say-past then promise bind-past

ekali baatstshaa, duwali baatstshaa, tintiyali baatstshaa,
once promise twice promise thrice promise

baatstshaa sOq phwiq-i biriq, tsaq mih-di, tsyE-lai,
promise three bind-past after that man-agt tiger-to

tsaq ngoq-ule, bairu teq-i 9. teq-ba.e liUdiq
that trap-from outside release-past. release-of after

tsyE-lai bele phoq khrE-la. la-ma tsyE-d bi-di,
tiger-to very stomach hunger-past do-ptc tiger-agt say-past

"gunadiq gunan tsa-m." bi-i biriq, "AAh" la-i.
(in gratitude) eat-pres say-past after growl do-past

10. la-ma, " '-thai-duq. togoq ah-tsa-d. nga phalanaq
do-ptc wait-imp +emp now not-eat-imp I certain

phalanaq kloh-r-ba.e mih-nepriq toh-l tuh-m, tsaq
certain place-in-of man-with meet-inf must-pres that

mih-nepriq toh-mu, dai-biriq tsa-b-ga." bi-i biriq,
man-with meet-pres then-after eat-ger-fut say-past after

tsyE-nen, mih-nen, baalu yaah-i.
tiger-both man-and together go-past

11. yaah-maq-ngere, tshaa-baqe kloh grihq-ri, mehq
go-emp-while thus-of place one-in cow

mAAbaq grihq, rE-rina. 12. la-ma, tsaq mih-di, ngwiq-i,
old one graze-cont do-ptc that man-agt ask-past

"eq mehq mAAbaq. tsuq tsyE phalanaq khora-r baqe ngoq-r
o cow old this tiger certain trap-in of trap-in

khOq-na. nga yaah-ma, '-teq-bIh-n. '-teq-bIh-n.
enter-past I go-ptc release-give-imp release-give-imp

bi-i. teq-bIh-di. 'kih-lai ah-tsa-syo.' bi-i
say-past release-give-past you-to not-eat-fut say-past

baatstshaa phwiq-i biriq, teq-bIh-di. 13. la-ma,
oath bind-past after release-give-past do-ptc

nga-d teq-bIh-baqe liUdiq, 'gunadiq gunan tsa-m'
I-agt release-give-of after to show gratitude eat-pres

bi-i biriq, 'AAh' la-di, 14. toq la-ba?" bi-ma,
say-past after growl do-past what do-ger say-ptc

15. mehq mAAbaq-d bi-di, "pailaq nga tshamIq mu-ma,
cow old-agt say-past originally I young be-ptc

nga-d ngeh lehq pI-maq-la, dai biriq nga-lai, kUDoq khole
I-agt milk much give-ptc-past then after I-to cow food

pI-maq-la, 16. lI-ba lI-ba tshyi khEq-I biriq,
give-ptc-past tasty-ger tasty-ger grass cut-past after

dzOh-bIh-maq-la, tsa-l bIh-maq-la, 17. sayar susar
put-give-ptc-past eat-inf give-ptc-past good care

la-maq-la, 18. tiyAAq nga.. mAAbaq ta-di, bed Ti-di,
do-ptc-past now I old be-past barren stay-past

nga-d mehq dzahdzaq phi-l ah-khAAq, nga-lai, ehl
I-agt cow young bear-inf not-able I-to neglect

la-di, bana-r saqdE kha-di, tsyE-d tsa-i u;?
do-past jungle-in retire come-past tiger-agt eat-past or

bahluq-d tsa-i u;? nga-lai toqi yaaqd ah-la .. 19.
bear-agt eat-past or I-to any concern not-do

'gunadiq gunan tsa-m.' bi-i //." 20. tsyE-d pheqri
(in gratitude) eat-pres say-past tiger-agt again

"AAh" la-i. 21. " '-thai-duq. pheqri arkoq
growl do-past wait-imp+emp again another

mih-nepriq, toh-l tuh-m." bi-i.
man-with meet-inf must-pres say-past

22. pheqri yaah-maq, yaah-maq, kloh grihq-ri, klaahq
again go-ptc go-ptc place one-in ox

khiba grihq rE-ri-b mrO-I. 23. dai, "oq klaahq
old one graze-cont-ger see-past then o ox

khiba. tsuq tsyE phalanaq, ngoq-r khOq-na, tsaq tih-ri
old this tiger certain trap-in enter-cont that time-in

nga .. ngoq-r phe-n-di. dai tsyE-d bi-di, 'nga-lai
I trap-to arrive-go-past then tiger-agt say-past I-for

teq-bIh-nuq. nga-d kih-lai ah-tsa-syo.' bi-di,
release-give-imp+emp I-agt you-to not-eat-fut say-past

24. dzahleq, baatstshaa phwiq-i, dai bairu
(after that) oath bind-past then outside

teq-bIh-la, 25. bairu teq-bIh-maq pheqri
release-give-past outside release-give-ptc again

'gunadiq gunan tsa-m.' bi-i biriq, 'AAh' la-i.
(in gratitude) eat-pres say-past after growl do-past

khai-dza." bi-i ngywiq-ma, klaahq khiba-d bi-di,
how-be say-past ask-ptc ox old-agt say-past

"pailaq nga bOhq mu-ma, nga-d kohra tsaE-maq-la,
(at first) I strong be-ptc I-agt plough pull-ptc-past

26. mweq tsaE-maq-la, dai biriq, nga-lai tshyi khEq-I
leveller pull-ptc-past then after I-to grass cut-past

biriq, dzOh-maq-la, kUDo yoh-i biriq thuq-l pI-maq-la,
after put-ptc-past mash cook-past after drink-inf give-ptc-past

tiyAAq nga khib ta-di, kohra tsaE-l ah-khAAq, mweq
now I old be-past plough pull-inf not-able leveller

tsaE-l ah-khAAq, nga-lai bana-r saqdE kha-di,
pull-inf not-able I-to jungle-in retire come-past

tsyE-d tsa-i u;? bahluq-d tsa-i u;? prohq-d **kwrih**
tiger-agt eat-past or bear-agt eat-past or cliff-from fall

yaah-i u;? bi-i biriq nga-lai toqi yaaqd la-baqr
go-past or say-past after I-to any though do-purp

ah-kha. 'gunadiq gunan tsa-m.' bi-i //." tsyE-d pheqri
not-come (in gratitude) eat-pres say-past tiger-agt again

"AAh" la-i. 27. mih-d bi-di " '-thai-duq. pheqri
growl do-past man-agt say-past wait-imp+emp again

arkoq mih-nepriq toh-l tuh-m." bi-i.
another man-with meet-inf must-pres say-past

28. dzahleq yaah-maq, yaah-maq, tshaa-baqe syO
(after that) go-ptc go-ptc thus-of stream

tiqra-ri syel khira grihq naqga mOmAA grihq sU-ra
bank-on jackal old one fowl female one mouth-in

tshe-i biriq, kha-i dai biriq mih-d ngywiq-i,
take-past after come-past then after man-agt ask-past

29. " '-oq syelaq. tsaq-r Ti-d-diq tshyin-grihq."
o jackal that-in stay-imp-pol moment-one

bi-i. 30. pheqri syelaq-d bi-di, "O nga tsuq-r
say-past again jackal-agt say-past O I this-in

Ti-duqbiyA tsuq tsyE-d nga-lai tswaa-rgeq." bi-i
stay-if this tiger-agt I-to gobble-hort say-past

biriq, "ah-ngIhq waahq;? nga-n ah-Ti." bi-i. mih-d
after not-be Q I-emp not-stay say-past man-agt

bi-di, "tA grihq ngywiq-m." bi-i. 31. syelaq-d
say-past word one ask-pres say-past jackal-agt

bi-di, "tshaa-biqyAA '-thai-duq. nga tsuq naqga dIhq-r
say-past thus-if wait-imp+emp I this fowl house-in

saqdE-mu dai kha-m." bi-i. 32. syelaq dIhq-r
release-pres then come-pres say-past jackal house-in

yaah-i, dai naqga dIhq-r waa-thE-i biriq, kha-i.
go-past then fowl house-in throw-put-past after come-past

mih-nepriq ngywiq-i, "toq bi-la?" bi-i. 33. mih-d
man-with ask-past what say-past say-past man-agt

bi-di, "tsuq tsyE, phalanaq kloh-r ba.e khora-r khOq-na.
say-past this tiger certain place-in of trap-in enter-past

tsaq tih-ri nga tsaq khora-r phe-n-di. dzahleq tsyE-d
that time-in I that trap-to arrive-go-past then tiger-agt

bi-di, 'nga-lai '-teq-bIh-nuq.' bi-i. sOq-ble
say-past me-to release-give-imp+emp say-past three-times

baatstshaa phwiq-i biriq, teq-bIh-la, teq-ba.e
oath bind-past after release-give-past release-of

liUdiq nga-lai-di 'gunadiq gunan tsa-m.' bi-di. 'AAh'
after me-to-emp (in gratitude) eat-pres say-past growl

la-i. khai-dza?" bi-ma, syelaq-d bi-di "'-heqd.
do-past how-is say-ptc jackal-agt say-past really

tshaa-baqe sIqga raaqdz-ai ngoq-r khOq-m aa;? ah-khOq."
thus-of lion kingly-emp trap-in enter-pres Q not-enter

bi-m. pheqri mih-di bi-di, "ah-'-ngIhq. talaaq
say-pres again man-agt say-past not-be before

khOq-la." bi-m syelaq-d bi-di "'-tshyoq-di.
enter-past say-pres jackal-agt say-past (let's go)-emp

khaniq-r-dza?" bi-i biriq, sOq-na sOq-n yaah-i.
where-at-is say-past after three-group three-group go-past

34. dai tshyin grihq liUdiq tal-baqe tsyE khOq-ba.e
then moment one after before-of tiger enter-of

kloh-r phe-n-di, dai syelaq-d bi-di, "'-heqd
place-at arrive-go-past then jackal-agt say-past really

teri. tsih thiriq kloh-r-aiq tsuq the-ba tsyE
emp (as this) small place-in-emp this big-ger tiger

khoQ-m aa;?" bi-ma, pheqri mih-d bi-di, "ah-'-ngIhq.
enter-pres Q say-ptc again man-agt say-past not-be

talaaq khOq-la." bi-ma, pheqri syelaq-d bi-di, "nga-d-naq
before enter-past say-ptc again jackal-agt say-past I-agt-emp

ah-kwE. '-luq-di. togoq-i khOq-n-di. tal khOq-yA
not-believe come-emp now-emp enter-imp-emp before enter-if

togoq-ina khOq-mu. talaaq ah-khOq-yA, togoq-ina ah-khOq.
now-emp enter-pres before not-enter-if now-also not-enter

bi-i biriq, tshaa bi-ma tsyE pheqri khOq-n-di,
say-past after thus say-ptc tiger again enter-past-emp

khOq-ba.e bela-ri tsaq mih-lai syelaq-d bi-di, "'-thu-n-di.
enter-of time-in that man-to jackal-agt say-past shut-go-imp

kih-e aaba-lai." bi-i. 35. dzahleq tsaq mih yaah-i
you-of father-to say-past (after that) that man go-past

biriq, tsaq khora-r baqe phaliyoq mraaq Dyaahqppan
after that trap-in of plank door instantly

dzOhq-wAA-I. 36. dzahleq, tsyE tsaq nOh-r
put-emp-past (after that) tiger that inside-in

thu-n-di-waa-i, 37. dzahleq mih-d bi-di
shut-go-emp-throw-past (after that) man-agt say-past

"'37A. gunadiq gunan tsa-m.' bi-la, 37B. tsauh
(in gratitude) eat-pres say-past (as that)

dUhqbrE-n tsa-d." bi-i.
big-emp eat-imp say-past

Free Translation: The Man and the Tiger

1. Once upon a time it was this way - in a jungle a man prepared a tiger trap. 2. Then a tiger came and entered into the open trap. 3. Inside the trap a kid goat had been placed. 4. The tiger entered the trap saying, "I will eat the kid." 5. He entered the net and went to the goat at the other side of the net, pouncing upon him; while behind him the mechanism had released the wooden plank, shutting the door thus making it impossible for him to get out. 6. Just then a man came upon the tiger trap. 7. The tiger said to him, "Please release me from this trap." The man replied, "If I release you from this trap, you will eat me. I won't release you." "I won't eat you," the tiger said. 8. Three times he made this promise and so the man released him. 9. After being released from the trap the tiger felt hungry and so said, "In gratitude I'm going to eat you," as he snarled upon the man. 10. "Wait!" the man cried. "In a certain place there is

a man I must meet. After we have met with him you can eat me." So the tiger and the man went off together.

11. While they were going along they met an old cow who was grazing (in the jungle). 12. The man asked, "O old cow! This tiger was caught in a certain trap. As I was going along he called out, 'Release me! After you release me I won't eat you.' Three times he made this promise and so I released him. 13. After releasing him he said, 'In gratitude I'm going to eat you.' 14. What can I do?" 15. The old cow replied, "When I was young I used to give milk, then they would give me nice corn mash to eat. 16. Tasty grass they would cut and give me to eat. 17. They took good care of me. 18. But now I am old; I am barren; no longer can I bear young and so they neglect me and send me off into the jungle to fend for myself. They give no concern for whether I am eaten by a bear or a tiger. 19. (It was as if) they said, 'In gratitude we will eat you.'" 20. The tiger snarled at the man. 21. "Wait! We must go and meet with another man," the man pleaded.

22. As they were going along there was an old ox grazing in the jungle. 23. The man called out, "O! old ox. This tiger was caught in a certain trap. As I was going along he called out, 'Release me! I won't eat you,' he said. 24. Three times he made this promise and so I let him out. 25. After I let him out he said, 'In gratitude I will eat you,' snarling at me. What do you think of that?" he asked. The old ox replied, "Years ago I was strong. 26. I could pull the plough, I could pull the leveller. So they gave me cut grass. They cooked me nice corn mash to eat. But now I've grown old. I can't pull the leveller (any more); I can't pull the plough. So they retired me to the jungle. They give no concern for whether I am eaten by a bear or by a tiger, or whether I should fall from a cliff. (It was as if) they said 'In gratitude we will eat you.'" Again the tiger snarled at the man. 27. "Wait! We must go and meet with another man," the man pleaded.

28. As they were going along they met a jackal coming along the bank of a stream with a hen in his mouth. The man asked him. 29 "Oh! jackal, just stay there a minute." 30. "If I stay here that tiger will gobble me. No. I won't stay." The man replied, "There's just one thing I want to ask you." 31. The jackal said, "If that's the case, wait (a minute). I'll just put this hen in the house and then come." 32. The jackal went home, put the hen in the house and then returned. "What did you say?" he asked the man. 33. The man said, "This tiger entered a certain trap. Just then I arrived at the trap. 'Release me! Release me!' he cried. When he promised three times (that he wouldn't eat me) I let him out. Then he turned on me, snarled at me and said, 'In gratitude I will eat you.' What do you think of that?" The jackal said, "Really! Such a kingly lion couldn't get into a trap."

"That's not true," the man retorted. "He did get in before." The jackal then said, "Let's go, then. Where is the place?" So, together the three of them went. 34. In a little while they came to the trap where the tiger had gone in before. Then the jackal said, "In such a small place could this big tiger go?" The man said, "Before he did get in there." "I don't believe you," the jackal replied. (Turning to the tiger) "Come! Get in now. If you were able to get in before, now you will be able to get in too, but if you were not able to get in before, now also you won't be able to get in." When it was put like that the tiger again entered the trap. At that moment the jackal said to the man, "Shut (the trap), for your father." 35. After the man had gone (to do it) the wooden door was instantly shut. 36. The tiger was trapped inside. 37. Then the man said, "'37A. In gratitude I will eat you' you said. 37B. Eat up, O big one!"

4. The Horse Owner and the Miller

(Narrated by D.)

1. syOmaq, syOmaq, tshaa-baqe mih grihq .. desa-ra,
(long ago) thus-of man one country-in

guhm-diq-bar, gohDaq phir kre-i biriq yaah-naq.
(travel around)-Nep-purp horse upon mount-past after go-past

2. yaah-maq yaah-m khandziq khandziq Dul-di-i. tara,
go-prot go-prot everywhere travel-Nep-past but

ti-gaEq, praah-naq praah-n, mwihs ti-yaah-iq. tsaq khaagu,
one-day walk-cont walk-cont night fall-go-past that all

tshaa-le ngyoh-ma, kloh grih-riq kula mrO-I. kula
thus-adv look-ptc place one-in oilpress see-past oilpress

mrO-ma, tsaq-di, khiq-e gohDaq .. kula-r tsywI-thE-I.
see-ptc that-agt self-of horse oilpress-in tether-put-past

mwIhsa-riq. 3. dzahleq khi nAAqsa-r, baas maeh-bar
night-in then self village-to lodging seek-purp

yaah-i. 4. roq-ba, Ti-ba, tsa-ba, kloh maeh-bar yaah-i.
go-past sleep-ger stay-ger eat-ger place seek-purp go-past

5. dzahleq nAAqsa-r baas ngywiq ngywiq prah-diq, dzahleq,
then village-in lodging ask ask walk-past then

baas yO-I. 7. baasa-r Ti-di .. 8. dzahleq
lodging available-past lodging-in stay-past then

tsaq mwihs tiro, gohDaq kula-r-na tsywI-thE-ngyUq.
that night throughout horse oilpress-in-emp tether-place-past

8A. tara pahnahga nahkka-r-naaq, kula
but tomorrow (early morning)-in-emp oilpress

kleh-mae kha-i. "oho ngaq-e kula-d gohDaq phi-na.
owner-pl come-past o me-of oilpress-agt horse bear-past

dehroq nga gohDaq phir kre-ba. nga-d gohDaq ..
henceforth I horse upon mount-ger I-agt horse

yO-I. ngaq-e kula-d gohDaq phi-i." bi-i.
available-past me-of oilpress-agt horse bear-past say-past

9. dzahleq, kula .. kleh-maE-di, gohDaq, bo-yaah-i.
then oilpress owner-pl-agt horse take-go-past

khe-maE dIh-riq, 10. tsaq-e tshyin grihq badE, gohDaq-e
own-poss house-in that-poss moment one later horse-of

kleh-maE, kha-i. 11. dzahleq gohDaq kleh-maE-d bi-di,
owner-pl come-past then horse owner-pl-agt say-past

"ngaq-e gohDaq khaniq yaah-i?" 12. dzahleq, nAAqsa-r,
I-poss horse where go-past then village-in

pheqri, gohDaq maeh-bar yaah-i. 13. "tel-nesa-r
again horse search-purp go-past yesterday-evening-in

ngaq-e gohDaq tsuq-r-na, tsuq kula-r tsywI thE-la.
I-of horse this-at-emp this oilpress-in tether put-past

14. togoq khaniq yaah-i?" bi-i. 15. nAAqsa-r ngywiq-bar
now where go-past say-past village-in ask-purp

yaah-i. "ngaq-e gohDaq phalanaq kloh-r .. ba.e kula-r
go-past I-of horse (a certain) place-in of oilpress-in

tsywI thE-la, tara tal nAhga-r nga yaah-maq,
tether put-past but previous morning-in I go-ptc

ah-reh-naq. 16. khaba-d bo-i?" bi-ma, nAAqsa-r-e
not-be-past who-agt take-past say-ptc village-in-of

mih-di "kulaq-e kleh-maE nepriq ngywiq-l tuh-m."
person-agt oilpress-of owner-pl with ask-inf must-pres

bi-i. 17. gohDaq-e kleh-maE-d bi-di, "kulaq
say-past horse-of owner-pl-agt say-past oilpress+of

kleh-maE dIhq khaniq-r-dza?" bi-i. 18. dzahleq,
owner-pl house where-in-be say-past then

nAAqsa-r-baqe mih .. mih-di gohDaq kleh-maE-lai,
village-in-of people people-agt horse owner-pl-for

kulaq-e kleh-maE ngaa bo-yaah-i.
oilpress-of owner-pl with take-go-past

19. "ngaq-e gohDaq kih-e kula-r tsywI-naq,
I-of horse you-of oilpress-in tether-cont

khaniq yaah-i?" bi-i. 20.dzahleq, gohDaq kleh-maE-di ..
where go-past say-past then horse owner-pl-agt

tshaa bi-di dzahleq, 21. kulaq kleh-maE-di
thus say-past then oilpress+of owner-pl-agt

"'-heqd-teri. kih-e gohDaq-na ah-ngIhq, ngaq-e kula-d
really-emp you-of horse-emp not-be I-of oilpress-agt

phi-baqe	gohDaq-ga.	kih-d	tsywI	thE-baq-na	ah-ngIhq.
born-of	horse-be	you-agt	tether	put-ger-emp	not-be

khaba-d ..	toqe	ah-reh-baq	kloh-r-ai,	gohDaq	tsywI
who-agt	any	not-be-of	place-in-emp	horse	tether

thE-m-ma,	mih	ah-Tiq-ba.e	kloh-r-ai-ya.	ngaq-e
put-pres-ptc	person	not-stay-of	place-in-emp-also	I-of

kula-d	phi-baqe	gohDaq-ga.	nga-l	ta-i-dzOqn,	dehroq
oilpress-agt	born-of	horse-be	I-of	be-past-emp	now

kih-l	ah-ngIhq.	nga-l-ga."	bi-i.	22.	kula	kleh-maE
you-of	not-be	I-of-be	say-past		oilpress	owner-pl

..	gohDaq	kleh-maE-d	bi-di,	"ah-'-ngIhq.	khab-aiq
	horse	owner-pl-agt	say-past	not-be	who-emp

kula-d-aiq	gohDaq	phi-m-ma?	ah-phi.	tsuq	gohDaq
oilpress-agt-emp	horse	born-pres-ptc	not-born	this	horse

nga-l-ga.	nga-d	phalanaq	phalanaq	kloh-r	guhm-diq-i
I-inf-be	I-agt	(a certain)		place-in	travel-Nep-past

biriq	kha-la,	tsuq-r	kha-ma	mwihs	ti-yaah-i-di,
after	come-past	this-to	come-ptc	night	fall-go-past-emp

la-ma	gohDaq	tsuq-r	tsywI	thE-syI,	nga	nAAqsa-ra	baas
do-ptc	horse	this-in	tether	put-past	I	village-in	lodging

maeh-bar	yaah-i.	togoq	nAAhga-r	kha-ma,	gohDaq	tsuq-ra
search-purp	go-past	now	morning-in	come-ptc	horse	this-in

ah-reh-naq,	nga	ngywiq	ngywiq	kha-ma,	gohDaq	kih	ngar	mu-na,
not-be-past	I	ask	ask	come-ptc	horse	you	with	be-past

tsuq	gohDaq	nga-l-ga."	bi-di,	23.	kula	kleh-maE-d
this	horse	me-of-be	say-past		oilpress	owner-pl-agt

bi-di,	"ah-'-ngIhq.	kih-l-lAA	ah-ngIhq.	ngaq-e	kula-d
say-past	not-be	you-of-emp	not-be	me-of	oilpress-agt

phi-baq	gohDaq.	nga-l-ga."	bi-i.	24.	dzahleq,	tshaa
bear-ger	horse	me-of-be	say-past		then	thus

bi-na,	bi-na,	sO-gaEq	kadzuriq	la-i.	25.	nAAqsa-r-e
say-cont	say-cont	three-day	argument	do-past		village-in-of

mih ..	tsyib	naab	dzaqga,	thebaq	thebaq	mih	dzaqga,
people	elder	leader	pl	senior	senior	people	pl

kU-I	biriq,	kadzuriq	la-i.	26.	sO-gaEq	sammaq
sit-past	after	meeting	do-past		three-day	(up-to)

kadzuriq la-diq, dai kadzuriq ah-Toq. khaba-d-aiq To-l
meeting do-past then meeting not-break who-agt-emp break-inf

ah-khAAq.
not-able

27. dzahleq tshaa la-ma la-ma la-ma la-ma .. tshaa-baqe
then thus do-ptc do-ptc do-ptc do-ptc thus-of

syel khira grihq .. mIq naq-ba, mIq tsywaa-tsywaa-yaah-baq
jackal old one eye hurt-ger eye discharging-go-ger

mIq-na .. kha-baqe syelaq grihq-di .. tsaq-r tOh-kha-i.
eye-emp come-of jackal one-agt that-to depart-come-past

naqga, bahle sU-r, tshye-di tOh-kha-i. tsaq-maE
fowl rooster mouth-in hold-past depart-come-past that-pl

mih-di, "oq syelaq. tsaq-r Ti-d Ti-d tshyin
people-agt o jackal that-in stay-imp stay-imp moment

grihq, tsyuguq thiriq tA ngywiq-m." bi-i. 28.
one small small matter ask-pres say-past

syelaq-d bi-di, "O nga tsuq-r Ti-duqbiyAA ngaq-e
jackal-agt say-past oho I this-at stay-if me-of

sU-r-baqe naqga keh-maE-d pEh-I biriq, bo-i
mouth-in-of fowl you-pl-agt snatch-past after take-past

biriq tswa-m." bi-i biriq, "ah-ngIhq waahq;? nga-na
after gobble-pres say-past after not-be Q I-emp

ah-Tiq, nga yaah-m." bi-i. 29. mih-d tsaq-r
not-stay I go-pres say-past person-agt that-in

Ti-baqe kadzuriq la-baqe mih-d bi-di "kih-e naqga
stay-of meeting do-of people-agt say-past you-of fowl

ngi-d toqi ah-la. ngi tsyuguq thiriq tA matreq ngywiq-m.
we-agt any not-do we small matter only ask-pres

ngi-la tsuq-r, muqdda par-di-ngngyUq, ngi tsyuguq thiriq
we-of this-in law-suit happen-Nep-cont we small

tA mattreq ngywiq-m." bi-i. 30. "ah-'-ngIhq.
matter only ask-pres say-past not-be

keh-maE-d ngaq-e naqga pE-yA nga-la dIhq-ri, mrI
you-pl-agt I-of fowl snatch-ptc I-of house-in wife

sudgyaariq mU, tsuq naqga dIhq-r bo-l tuh-m.
(new mother) is this fowl house-in take-inf must-pres

dIhq-r bo-e .. ngaq-e .. mrI-lai tsa-l-bIh-l
house-in take-dub I-of wife-to eat-inf-give-inf

tuh-m." bi-i. 31. dzahleq, tsaq-maE, arkoq mih-d
must-pres say-past then that-pl another person-agt

bi-di, kadzuriq la-baq mih-di, "ah-'-ngIhq tshyin grihq
say-past meeting do-of person-agt not-be moment one

Ti-d. '-tsyuguq thiriq tA mattreq. dzahleq, '-tsuq-r
stay-imp small matter only then this-to

ah-kha-ri-d. rEhgo leq-n, tA la-b-da."
not-come-cont-imp distance from-emp matter do-ger-emp

bi-i. 32. syelaq-d bi-di, "tshaa bi-duqbiyAA,
say-past jackal-agt say-past thus say-if

'-thai-duq. nga-d tsuq naqga, ngaq-e dIhq-r bo-thE-mu,
wait-imp+emp I-agt this fowl I-of house-in take-put-pres

dai khrO-I biriq, Taah tehq-i biriq,
then burn-past after vegetables cook-past after

sudgyaariq-lai .. tehq-i biriq kaE, tsa-l-bIh-mUq,
(new mother)-for cook-past after rice eat-inf-give-pres

dai .. toqndori Thyaam Thiqm la-i balla nga yuq-m.
then all arrangements do-past finally I come-pres

keh-maE, tsuq-r-na Ti-ri-d." bi-i.
you-pl this-in-emp stay-cont-imp say-past

33. dzahleq syelaq dIhq-r yaah-i, naqga, thE-di
then jackal house-to go-past fowl put-past

dIhq-r bo-i biriq, naqga, khrO-di, mwiq waa-di,
house-to take-past after fowl burn-past feathers discard-past

dzahleq Taah tehq-i, kaE yoh-i, khiq-e
then vegetables cook-past rice cook-past self-of

sudgyaariq-lai tsa-l bIhq-I. 34. dzahleq, toqndori
(new mother)-to eat-inf give-past then all

umgadiql khAAq-I biriq, syelaq pheqri yuq-i.
matters finish-past after jackal again come-past

35. dzahleq, "toq ngywiq-m?" bi-i. mih-maE-d bi-di,
then what ask-pres say-past man-pl-agt say-past

gohDaq-e kleh-maE-d bi-di, "nga .. tshaa tshaa-le,
horse-of owner-pl-agt say-past I thus thus-adv

guhqm-di-i, nAAq-nAAqsa guhqm-di-bar kha-la. tsuq
travel-Nep-past villages travel-Nep-purp come-past this

kloh-r kha-ma-mai, telaq tsuq kloh-r kha-ma
place-to come-ptc-emp yesterday this place-to come-ptc

mwihs ti-yaah-di, ngaq-e gohDaq tsywI-baqe kloh ah-yOq.
night fall-go-past me-of horse tether-of place not-available

tsuq kula-r tsywI thE-la, togoq nAAhga-r kha-ma,
this oilpress-in tether put-past now morning-in come-ptc

ngaq-e gohDaq kulaq kleh-maE-d bo-yaah-na, 36.
me-of horse oilpress+of owner-pl-agt take-go-emp

'ngaq-e gohDaq taqle bo-la?' bi-ma, 'kih-e gohDaq-na
me-of horse why take-past say-ptc you-of horse-emp

ah-'-ngIhq. ngaq-e kula-d phi-baqe, tal mwIhsa-ri.
not-be me-of oilpress-agt born-of previous night-in

kih-d bah-i biriq tsywI-ringaq ah-ngIhq.'" bi-i.
you-agt bring-past after tether-? not-be say-past

tsaq-di-di, 37. pheqri, kulaq kleh-maE-di
he-agt-emp again oilpress+of owner-pl-agt

"ah-'-ngIhq. toqi ah-reh-baqe kloh-r-ai gohDaq
not-be any not-be-of place-in-emp horse

tsywI-m-ma. ngaq-e kula-d-naq phi-ba-n.
tether-pres-ptc me-of oilpress-agt-emp bear-ger-emp

tel nesa-ra toqi ah-reh-laq. togoq nAAhga-r
yesterday evening-in any not-be-past now morning-in

kha-ma, gohDaq mu-i, ngaq-e .. kula-d gohDaq
come-ptc horse be-past me-of oilpress-agt horse

phi-diq-na. phi-ba tal mwIhsa-ri." bi-i.
bear-past-emp bear-ger previous night-in say-past

38. dzahleq, pheqri syelaq tshyin grihq, guhm-diq-i,
then again jackal moment one stroll-Nep-past

kha-i. pheqri syelaq-d, mIq, phyoq-i. 39. "'-Eq
come-past again jackal-agt eye wipe-past o

syelaq." "wehq." bi-m. "toq ta-i? kih-e mIq." bi-i
jackal yes say-pres what be-past you-of eye say-past

syelaq-d bi-di, "oho, khaniq-ba.e, sumudra kyuq rah-riq,
jackal-agt say-past oho where-of ocean water lake-in

misaq yaah-na. tAAqga tsa-ma, tsa-m, mIq naq-i."
fire go-past fish eat-ptc eat-pres eye hurt-past

bi-i. 40. kulaq kleh-maE-d .. bi-di .. as0q
say-past oilpress+of owner-pl-agt say-past first

syelaq-lai ngywiq-ba kulaq kleh-maE-di. 41 dzahleq
jackal-to ask-ger oilpress+of owner-pl-agt then

kulaq kleh-maE-d .. bi-di, "'-heqd teri,
oilpress+of owner-pl-agt say-past really! emp

uqlDu. khab-aiq, kyuq raah-r-ai, sumudra-r-aiq
(upside down) who-emp water lake-in-emp ocean-in-emp

misaq yaah-ma?" bi-i. 42. syelaq-d bi-di, "'-heqd,
fire go-ptc say-past jackal-agt say-past really!

uqlDu. khaqb-e kula-d-aiq gohDaq phi-m-ma?
(upside down) who-of oilpress-agt-emp horse bear-pres-ptc

tsuq gohDaq, tsaq mih-l-ga. tsaq mih-lai pI-n." bi-di,
this horse that man-of-be that man-to give-imp say-past

dzahleq syelaq-d, kadzuriq tshyAAqn tshyin-le, TO-wAA-I.
then jackal-agt meeting terminate time-with break-put-past

tsaq dina syeroq, kadzuriq khAAq-yAAh-I.
that day from meeting finish-go-past

Free Translation: The Horse Owner and the Miller

1. Once upon a time a certain man went travelling around the country on his horse. 2. He travelled widely. But one day as he was journeying, night fell. Looking all around he saw an oil press. In the night he tethered his horse to the oil press. 3. Then he went to the village seeking lodging. 4. He went to seek a place for sleeping, lodging, and food. 5. He asked for lodging. 6. Then he obtained lodging. 8. Throughout that night the horse was tethered at the oil press.

8A. The following morning the oil press owner came. "Oh! My oil press has given birth to a horse. From now on I can ride a horse!" he said. 9. Then the oil press owner took the horse to his own house. 10. There he tethered it. A moment later the owner of the horse came. 11. He said, "Where has my horse gone?" 12. He went around the village looking for the horse. 13. "Yesterday evening I tethered my horse at this oil press. 14. Now where has it gone?" he said. 15. Around the village he went asking (about the horse's whereabouts). "I tethered my horse at a certain oil press, but when I went there this morning it was not there. 16. Who took it?" he said. The people of the village said, "You should ask the owner of the oil press." 17. "Where is the house of the man who owns the oil press?" the man asked. 18. So the men of the village took the man who owned the horse to the place of the oil press owner.

19. "I tethered my horse at your oil press. Where has it gone?" he asked. 20. The man who owned the oil press spoke thus, 21. "It isn't your horse. It's the horse my oil press gave birth to. You surely didn't tether it here. Whoever heard of tethering a horse in a place where there was nothing or nobody! This is the horse that my oil press gave birth to. It is indeed mine. It is not yours. It is mine," he said. 22. The horse owner replied, "This cannot be. What oil press gives birth to a horse! It cannot give birth! This horse is mine. Having travelled around various places I came here. Night fell; I tethered my horse here; I went to the village to look for lodging but now, in the morning I come back here and find the horse gone. In the course of inquiry I come and find it here. It is my horse," he said. 23. The press owner said, "It is not yours. O no, it is not. My press gave birth to it. It is mine." In this manner they continued the discussion for three days. 25. The village elders came together to discuss the matter. 26. They met for three days but were not able to resolve the issue.

27. While they were thus in discussion a jackal came along who had a painful discharging eye. He had a rooster in his mouth. They called out, "O jackal! Just stay there a minute. We have a small matter to ask you about." 28. The jackal replied, "If I stay here you will snatch away the fowl I have in my mouth and eat it, won't you? Oh no, I'm not staying, I'm going." 29. The men who were conducting the discussion said, "We won't do anything to your fowl. We are asking just a small matter. A dispute has been thrust upon us here. We will ask you one small thing." 30. The jackal replied, "Oh no. You people would snatch away my fowl. In my house is my wife who has just had a baby. I must take this fowl to the house, then I must give her the fowl to eat." 31. The other men in the meeting said, "Oh no. Just stay one minute. This is just a small matter. But don't come here. From a distance we can discuss the matter (because of the jackal's ceremonial defilement connected with childbirth)." 32. "If that's the case, wait!" the jackal replied. "But first I must take this fowl to my house, singe it, prepare it as a rice accompaniment, cook the rice and give them to the new mother to eat. Then when I have done all these things properly I will come. You just wait here."

33. Taking the fowl the jackal went to his house. He singed the fowl, plucked it and then prepared it as an

accompaniment to the rice dish which he gave to his wife to eat. 34. Then when all these matters were finished he returned. 35. "What were you asking?" he said. The men said, "This man who owns a horse said, 'I was travelling around various villages and came to this one. On arriving here yesterday, night had fallen and there was no place to tether my horse. So I tethered it at this oil press. But coming again in the morning I find the oil press owner has taken my horse. 36. Why has he taken my horse?' he says. But, 'It is not your horse,' the press owner argues, 'It was born to my press last night. You did not bring it here and tether it. Who ever tethers a horse in an empty place! My press gave birth to the horse. Yesterday there was nothing but when I came here this morning the horse was there. My press had given birth to it in the night.'"

38. The jackal then went for a little stroll, and as he returned he wiped his eye. 39. "O jackal!" "Yes," he said. "What has happened to your eye?" The jackal answered, "O where is the ocean, or the lake of water in which fire burns? Fish keep on eating and my eye keeps on hurting." 40. Then the press owner, who had been the first to question the jackal, said, 41. "Really! You are mixed up. Who ever heard of a fire in an ocean or a lake!" 42. "You are the one who is mixed up," the jackal replied. "Whose oil press ever gave birth to a horse? This horse belongs to that man; give it to him." So the jackal was able to break up the discussion and from that day on the argument has been settled.

5. Domestic Conversation - Visitors chatting
(Participants: K, G, J, W.)

(K) 1. kaE tsa-baqr-ai ah-khaq-aa, kha-i-biyA dIhq-r
rice eat-purp-emp not-come come-past-if house-in

kaE tsa-baqr kha-l tuh-ma-la //.
rice eat-purp come-inf must-ptc-past

(G) 2. kaE tsa-baqr kha-maaq-l-gOn wotshE //.
rice eat-purp come-part-past-emp exc

(J) 3. kih-e naareq thu-l khAAq-I waahq;?
you-of millet cut-inf finish-past Q

(K) 4. khAAq-I //.
finish-past

(J) 5. mlah-di?
rice-and

(K) 6. khAAq-I. '-toqndori khAAq-I kehq ah-rehq. kehq
finish-past all finish-past work not-be work

ah-rehq, kUq-Di-ba nga-mi //.
not-be sit-cont-ger I-emp

(G) 7. nih-ba.e khAAq-I waahq;?
thresh-of finish-past Q

(K) 8. khAAq-I //.
finish-past

(J) 9. maahrsyi mlah mu waahq;?
marsi rice is Q

(K) 10. maahrsyi ah-rehq. tsyiniyaaq-dzau mattreq mu. maahrsyi
marsi not-be tsiniya-pl only be marsi

tsyuguq-de mu tsaq mih-dzaga-d ahdehq la-ngngyUq,
small-amount be that person-other-agt share do-cont

(J) 11. O //.
mm

(K) 12. tsaq-m khEq-I biriq thE-ngngyUq, ah-Oh-ngngyUq //.
he-emp cut-past after place-cont not-beat-cont

(J) 13. ah-Oh-ngngyUq??
not-beat-cont

(K) 14. O, ah-Oh-ngngyUq. nga-d la-la ah-kAAhq-n biriq
yes not-beat-cont I-agt do-inf not-able-emp after

mih-dzaga-d ahdehq la-ngngyUq. 15. bAAhDoq-m
person-other-agt share do-cont vessel-emp

tshaa-le khruq-l tuh-m mu-na waahq;?
thus-adv wash-inf must-pres be-ptc Q

(G) 16. O. kih-d ah-thee. oq-tsaq TebrikoD raah-m
yes you-agt not-hear emp-that (tape recorder) play-pres

ngeh, u; toq nge?
exc or what be

(W) 17. tal-baqe khitti-baqe saeq //.
previous-of catch-of thing

(G) 18. khitti-baqe saeq ro. tal khittiq-maEn
catching-of thing quote previous catching-probably

nga-i-miq thaa-i ah-syehq. 19. tsuq-r mu-naq
I-agt-emp knowledge-emp not-know this-at be-ptc

bile nga-i yaaqd ah-la-ri. 20. telaaq nga-m
if I-agt thought not-do-cont yesterday I-emp

Ti-naq Ti-n nga-la-dzaiq khittiq-waa-i.
stay-cont stay-cont I-to-also catch-emp-past

21. "kwE khru-l kha-i waahq; AAma? kwE
clothes wash-inf come-past Q mother clothes

khruq-i kha-l waahq;?" bi-ma, 22. "kwE
wash-past come-past Q say-ptc clothes

khaniq khruq-la?" bi-m, dai "keq-kya-r khruq-la."
where wash-past say-pres then emp-yonder-at wash-past

bi-m, dai nga tshyIq-le pO-ba //.
say-pres then I quickly-adv speak-ger

(G) 24. "kya-r uhql ta-naq mu," dai "khaniq yaah-m?"
yonder-at crowd be-ptc be then where go-pres

bi-ma, "kya-r dzogi-mae dIhq dzwihq paTTiq ..
say-ptc there-at (holy man)-of house this direction

tsaq-r yaah-la-uq." bi-b-ga. "kwE lehq mu-la;?"
there go-past-emp say-ger-emp clothes many be-past

bi-m, dai "kwE lehq-n mu-la-uq." dai, "lehq"
say-pres then clothes many-emp be-past-emp then many

bi-b "u; tsyuguq-de ho-di?" "kwE-m lehq-n
say-ger or (a few)-amount be-emp clothes-emp many-emp

aba."
now

(K) 25. tsoh lehq kwE-m tsuq-r-ban ngeh-maEhn-di //.
(as that) many clothes-emp this-at-of be-probably-emp

(G) 26. tsuq-r-ban ah-syehq nga-i-mi toqi ah-syehq.
this-at-of not-know I-agt-emp any not-know

27. gahriqnna khittiq-waa-i kudziq. 28. nga-m, "kwE
instantly catch-emp-past key I-imp clothes

lehq (ho-ki) tsyuguq-de," bi-b-ga. tshaa-biq-n-ga
man be-or few-amount say-ger-emp thus-say-emp-emp

dina-ga gahriqnna-ga nga kha-i bi-mu, tshaa-n
conj-emp instantly-emp I come-past say-pres thus-emp

bi-ba, ah-syehq waahq;? tsuq-ra tsaq TebrikoD
say-ger not-know Q this-at that (tape recorder)

u; toq dza?
or what is

(K) 29. oq-tsaq toq-e saeq di da-ba.e?
emp-that what-of thing emp be-of

(G) 30. kaE kywI-baqe saeq u;?
rice ladle-of thing or

(J) 31. kaE kywI-baqe saeq //.
rice distribute-of thing

(G) 32. kaE kywI-ba u; kaE ole-ba?
rice distribute-ger or rice stir-ger

(K) 33. tsuq-i toq la-mu?
this-agt what do-pres

(J) 34. Taah tshaa-baq-na kywI-ba //.
vegetable thus-ger-emp distribute-ger

(K) 35. tsuq-d kywI-ba aa;?
this-agt distribute-ger Q

(J) 36. ah-ngIhq. tsaq ole-ba. tsuq kywI-ba //.
not-be that stir-ger this distribute-ger

(K) 37. eq tsuq-i kywI-b ro. panggyoq ah-ngIhq,
o this-agt distribute-ger quot (flat spoon) not-be

DaDu-ga mu-naq. panggyoq tsai-di-mu. panggyoq,
ladle-emp is-ptc (flat spoon) need-Nep-pres (flat spoon)

DaDu mu-ba pheqri tsoh the-brE //.
ladle be-ger again so big-adj

(J) 38. tsaq daala laahgiri //.
that lentils for

(G) 39. daala laahgiri. daala tehq-maleq tsaq-d ole-ba
lentils for lentils cook-while that-agt stir-ger

mu-na //.
be-ptc

(J) 40. daala kywI-ba u; toq bi-m?
lentils distribute-ger or what say-pres

(K) 41. kywI-ba //.
distribute-ger

(G) 42. daala Taah tehq-ma ngere, tsaq
lentils (rice accompaniment) cook-ptc while that

DaDu-di ole-ba, kywI-ba //.
ladle-agt stir-ger distribute-ger

(K) 43. ah-ngIhq. dai tsuq-m tshaa-le-n ta-ri-baqe saeq
not-be then this-emp thus-adv-emp be-cont-of thing

mu-na-di //.
be-ptc-emp

(G) 44. tsuq-m .. tahsyiq mu-naq u; toq? raqbar mu-naq
this-emp hesitation be-ptc or what plastic be-ptc

(ki); toq?
or what

(W) 45. AAma, telaaq .. khab mih tsuq-r-na mu-la?
mother yesterday which person this-at-emp be-past

46. kih kha-baq tih-ri khab mih tsuq-r-na mu-la?
you come-of time-in which person this-in-emp be-past

(K) 47. tsuq-r khab mu-la ro. telaaq kih kha-baqe
this-in who be-past quot yesterday you come-of

tih-ri, tsuq-r khab mu-la ro //.
time-in this-at who be-past quot

(G) 48. nga kha-baqe tih-ra-m .. nga .. kwE khruq-i
I come-of time-in-emp I clothes wash-past

kha-ma aa;?
come-past Q

(J) 49. iskula maasTara //.
school master

(G) 50. O. iskula maasTara mu-la. iskula maasTara tsaq-r
yes school master be-past school master that-in

kUh-la //.
sit-past

(K) 51. khab maasTara di?
which master emp

(G) 52. maqema-r baqe bomwE ah-syuh waahq, aoh-tsaq bomwE
lower-in of Brahman not-be Q emp-that Brahman

tsaq maasTara-di kriq, kya dzoi-maqe .. daariq-e tsah
that master-emp one that (holy man)-poss beard-of son

ah-syuh waahq;? 53. tsah u; toq dza? 54. tsaq tsaq-r
not-be Q son or what be that that-in

baad syi-syiq ngAAh .. tsuq .. tsuq .. ahtigaD-e baad
matter talk-talk want this this paper-of matter

syi-syiq ngAAh-maeqn. 55. tsaq-dzi kahr la-i
talk-talk want-probably that-agt force do-past

biriq bhui-na-mue. 56. tsaq-r kUh-Di-la //.
after take-cont-be that-in sit-stay-past

(K) 57. o //.
mm

(G) 58. tsaq-r kUh-ba, dai,
that-in sit-ger then

(J) 59. toq-e iskulaq-ri kheq-la?
that-of school-in teach-past

(G) 60. tsaq aa;?
that Q

(J) 61. o //.
mm

(G) 62. tsaq iskulaq-ra ..
that school-in

(J) 63. tai u; mai?
upper or lower

(G) 64. mai u; tai u; geq? tsaq bomwE ya //.
lower or upper or be that Brahman be

(K) 65. bomwE ta-baq-n pukhruq-thE grihq mu-doq.
Brahman upper-ger-emp Pokhara-staying one be-emp

nAAqsa-r mu-i "khab mu-i?" ho-diq //.
village-in be-past who be-past be-emp

(G) 66. aa-i biyA tsaq dzoi-maqe tsah mu-baqe tai
that if that (holy man)-of son be-of upper

mu-maeqn. dzoi-maqe tsah-ne baalo yu-bai //.
be-probably (holy man)-of son-with come-?

(J) 67. tai bi-lu //.
upper say-past

(G) 68. tai waahq;? tsaq-m dai biriq tsaq-r ngyoh-na-ga
upper Q he-emp then after that-in look-past-emp

tshaa-le ngyoh-na-ga, mwEh-pruh-maE mu-naq mae ..
thus-adv look-past-be Chettri-Brahman-pl be-ptc be

(K) 69. O //.
mm

(G) 70. dai nga-dzi .. tsuq mih tamU-maE ah-ngIhq.
then I-agt this person Gurung-pl not-be

mwEh-pruh-maE waahq;?
Chettri-Brahman-pl Q

(J) 71. O //.
mm

(G) 72. mwEh-pruh-maE //.
Chettri-Brahman-pl

(J) 73. O. tsaq-maE ngIhq khaniq Ti-ngngyUq? pukhruq-r u;?
mm that-pl two where stay-cont Pokhara-in or

(G) 74. tsaq-e tsaq-maE dIhq-m pukhruq-r ah-ngIhq do,
that-of that-pl house-emp Pokhara-in not-be emp

(ho-giq);?
be-or

(K) 75. tuqsyidiq, nga-dAq ah-syehq do khab (ho) khab
(I don't know) I-agt not-know emp who be who

(ho) diq. nga-dAq mih-n mrO-yAqgo ngOsyeq-mu.
be emp I-agt person-emp see-(if only) know-pres

76. ta-baq-m pukhruq-thE mu. 77. pukhruq-thE
upper-of-emp Pokhara-native is Pokhara native

maasTara grihq mu ta-daq-mI //.
master one be upper-of-emp

(G) 78. tshaa biyAA tsaq-n-do .. "bomwE" bi-lu. nga-di,
thus if that-emp-emp Brahman say-past I-agt

"mwEh-pruh-maE ngeh-maEqn." bi-la, bi-na-ga.
Chettri-Brahman-pl be-probably say-past say-past-emp

"ah-ngIhq. mwEh-pruh-maE-n ah-ngIhq." bi-i
not-be Chettri-Brahman-pl-emp not-be say-past

nga-dzi, "pruh-maE mwEh-pruh-maE ya," bi-la 79.
I-agt Brahman-pl Chettri-Brahman-pl be say-past

ngi-maa-dzi "pruh-maE." bi-m, ah-syehq. 80. bomwE ya.
we-pl-agt Brahman-pl say-pres not-know Brahman be

tsaq kol-maE-d bomwE tai-baqe maasTara mu-maEqn //.
that child-pl-agt Brahman upper-of master be-probably

(K) 81. O. bomwE mu-lu //.
yes Brahman be-past

(G) 82. "bomwE" bi-lu. dai, '-oh-tsaq bomwE ya.
Brahman say-past then emp-that Brahman be

(J) 83. O. bomwE //.
yes Brahman

(G) 84. O bomwE. 85. tsaq-dzi dzahleq tsaq dzogiq-e
yes Brahman that-agt then that (holy man)-of

tsah ah-syuh waahq //.
son not-be Q

(K) 86. O //.
mm

(G) 87. dzogiq-e tsah-di, "(eka-tshin bas-a)?" bi-ba
(holy man)-of son-agt one-moment sit-imp say-ger

tsaq-dzi, "(dzam)" bi-lasye asyeq //.
that-agt (let's go) say-dub emp

(K) 88. O //.
mm

(G) 89. lehq sammaq kUh-dzi dai,
much (up to) sit-past then

(K) 90. O //.
mm

(G) 91. nga-lai-di "AAma. kwE khruq-i kha-i waahq;?
me-to-emp mother clothes wash-past come-past Q

bi-mu, tsaq mih //.
say-pres that man

(K) 92. dai kwE-m .. tsuq bAAhDo-r kwE bairu
then clothes-emp this container-in clothes outside

bo-ba, taqle dza?
take-ger why be

(G) 93. "sapphaaq la-b." bi-i biriq //.
clean do-ger say-past after

(K) 94. O. 95. tsuq-m dzuDa-m ah-ngIh-maEqn
mm this-emp used-emp not-be-probably

(J) 96. ngiq-e myaaq-ba.e saeq //.
we-of scour-of thing

(G) 97. myaaq-ba.e saeq //.
scour-of thing

(J) 98. keh-maE-la paraala la-m u;?
you-pl-of straw do-pres or

(K) 99. O ngi-laq paraala la-m //.
yes we-of straw do-pres

(G) 100. paraala, lUhDi, makhaEq buhdlaq,
straw thing corn husks

(J) 101. O ngi-laq paraala ah-rehq, tshaa ta-syi,
mm we-of straw not-be thus be-ptc

(G) 102. nga udileq, tshiDleq pOh-ba, u; toq? 103. dai
I loudly quickly speak-ger or what then

nga-i-mIq toq budu mweh-yaah-i biriq, "toq budu
I-agt-emp what everything lose-go-past after what all

mweh-yaah-i?" bi-lu. 104. tsaq-r kUh-ba.e mih
lose-go-past say-past that-in sit-of man

pastogaq ah-bo waahq;?
book not-take Q

(J) 105. pastog??
book

(G) 106. oq-tsaq .. nga .. oq-tsaq khitti-baqe .. oq-tsaq
emp-that I emp-that catch-of emp-that

saeq bo-yaah-i-di, tsaq bomwE //.
thing take-go-past-emp that Brahman

(K) 107. Tebrikaq   bo-yaah-i   waahq;?
      (tape recorder) take-go-past Q

(J) 108. bomwE, bomwE-maE kidaabaq bo-yaah-i //.
      Brahman Brahman-pl book   take-go-past

(G) 109. O aoh-tsaq kidaabaq. bo-yaah-la, ta-i,   waahq;?
      mm emp-that book   take-go-past be-past Q

(J) 110. "pheqri bahq-m." bi-i,   tara bahq-m   u; ah-bahq?
      again bring-pres say-past but bring-pres or not-bring

(G) 111. "bahq-m   u; ah-bahq?" bi-m-di.   kidaabaq
      come-pres or not-bring say-pres-emp book

bo-yaah-maEqn. tsaq mih-di //.
take-go-probably he   person-agt

(K) 112. O //.
      mm

(J) 113. tiyAAq kih kra khruq-l   waahq;?
      today you hair wash-past Q

(G) 114. O. kra khruq-mu. kya ma   ta-syi pena
      mm hair wash-pres there down be-ptc (oil dregs)

bah-naq-mu, dai pena-i.   dai, ma   gyAAhq
bring-past-be then (oil dregs)-agt then lower road

prih-r-ba.e Thaau   Tega-maqe amdzyOq-e, ahdzyuhq-e
lower-in-of (eldest son) Tek-of   aunt-of   aunt-of

tsahmi-di, kamsyoq-maqe kantshi-d ..   pena
daughter-of Kamsyo-of   (youngest daughter)-agt (oil dregs)

bah-naq-mu   dai pena-d   khruq-la-u //.
bring-past-be then (oil dregs)-agt wash-past-emp

(K) 115. tsuq saeq-m   toq-e   saeq-di? daba.e tsuq-m
      this thing-emp what-of thing-emp and   this-emp

tsuq-maE toq budu kyAAq-ba?
this-pl what all cut-ger

(G) 116. tsuq-maE kyAAq-ba.e saeq ah-syuh waahq;?
      this-pl cut-of   thing not-be Q

Taah   Tuh   dzaga kyAAq-ba.e saeq //.
(rice accompaniment) vegetable pl   cut-of   thing

(J) 117. Taah   kyAAq-ba, sye kyAAq-ba,
      (rice accompaniment) cut-ger   meat cut-ger

(K) 118. tsyobraaql-maE-d tshe-baqe saeq tshaa-baq-n
Tibetan-pl-agt hold-of thing thus-ger-emp —

mu-i-do waahq;?
be-past-probably Q

(G) 119. aoh-tshaa-baq-n mu-maEqn //.
emp-thus-ger-emp be-probably

(K) 120. bAAhDoq dzamman khaqdra-ne khudru la-ba //.
vessel all differently do-ger

(G) 121. baadzyu-i khe-maE-nebaalu yaah-maleq,
grandfather-emp self-pl-with go-while

tshaa-baq-n la-maEq tshaa-baq-n bani-di-maEq //.
thus-ger-emp do-probably thus-ger-emp make-Nep-probably

(K) 122. maraq-m tshaa-baq, tshaa la-ba, mih-m argoq-n
lower-emp thus-ger thus do-ger person-emp other-emp

mu-l ro //.
be-past quot

(G) 123. Uh??
really?

(K) 124. argoq-n nAh-m ro //.
other-emp keep-pres quot

(G) 125. khe-maE toq la-i ga-di?
self-pl what do-past be-emp

(K) 126. togoq-m tsuq-r-ba.e kywihq tsuq-r khe-i ma-re
now-emp this-in-of language this-at study-past below-at

tshaa-baq-n-di //.
thus-ger-emp-emp

(G) 127. ngeh, khe-maE kywihq lu-ba;?
emp they-pl language learn-ger

(K) 128. O, tsaq-n ta-dzoqn //.
mm that-emp be-emp

(G) 129. tsaq-na gahnDaq .. '-tsyaa gahnDaq ngIhq bi-i //.
he-emp hour interj hour two say-past

(K) 130. gahnDaq sOq mu //.
hour three be

(G) 131. gahnDaq sOq mu-neq //.
hour three be-emp

(K) 132. belaaudiq TO-b u; toq nge? tsuq khaaqr-di-ba.e;?
guava break-ger or what be this fall-past-of

ngyAh-DOq khaaqr-di //.
both fall-past

(G) 133. woqe, woqe, tsoh the-baqe rI-rEq //.
hey! hey! (as that) big-of bamboo-?

(K) 134. tsih-n byO-baqe saeq rE tshaa la-ri-ba
(as this)-emp big-ger thing ? thus do-cont-ger

nehmaEq //.
disapproval

(G) 135. tshaa la-ri-mU-di. tsuq-r bah-b rEq
thus do-cont-pres-emp this-to bring-ger ?

tsUq-b-rE, la-ngngyUq tiq-phU-laq kadiq pI-b
sell-ger-? do-past one-class-for (how much) give-ger

mu-e tuqsyi paisaq tsyuq-phU //.
be-dub (I don't know) paisa ten-class

(K) 136. atsya '-tiq-phU-laq, paisaq tsyuq-phU kaah-m;?
emp one-class-of paisa ten-class hold-pres

(G) 137. O, "tiq-phU-laq paisaq tsyuq-phU sastoq ta-i."
yes one-class-of paisa ten-class inexpensive be-past

bi-mu. au UiyAAq lehbbri-maqe kantshi-d
say-pres and previously (lower caste)-of (youngest daughter)-agt

tiq-phU bah-laq, paisaq tsyuq-phU bIhq-sye //.
one-class bring-past paisa ten-class give-past

(K) 138. dai kI-I tsa-l waahq;?
then buy-past eat-inf Q

(G) 139. dai tsuq-r tsa-ba ta-i-gOqn //.
then this-in eat-ger be-past-emp

(J) 140. paisaq ngahq-phU, mattreq //.
paisa five-class only

(K) 141. ngahq-phU;?
five-class

(J) 142. ngahq-phU //.
five-class

(G) 143. "'-tsyuq-phU pI-I." bi-l-di, tsaq koloq-i-mI //.
ten-class give-past say-inf-past that child-agt-emp

(J) 144. O, '-the-ba mu-duqbiyAA ..
mm big-ger be-if

(G) 145. '-abwiq, saaroqn the-baqe ah-reh-laq. Thikka-ban
well! great big-of not-be-past medium-emp

mu-lu //.
be-past

(K) 146. tshaa-baqe tshaa-baq-lai ta-i paisaq dzOh-I
thus-of thus-ger-for be-past paisa put-past

tsa-ri-l-diq dai //.
eat-cont-past-emp then

(G) 147. dzyi, sUntala mI ngahq-phU //.
yes orange emp five-class

(J) 148. sUntala lehq lehq yO-m;?
orange many many available-pres

(K) 149. lehq yO-m //.
many available-pres

(G) 150. sUntala-m maqe mai mwEh-maE nAAqsa-r lehq
orange-emp emp lower Chettri-pl village-in many

yO-m //.
available-pres

(K) 151. ma-d mu, tamU-maE ngA-r ah-rehq,
lower-emp be Gurung-pl place-in not-be

mwEh-pruh-maE ngA-r mattreq mu //.
Chettri-Brahman-pl place-in only be

(G) 152. mwEh-pruh-maE ngA-r mU //.
Chettri-Brahman-pl place-in be

(J) 153. tamU-maE nAAqsa-r ah-rehq waahq;?
Gurung-pl village-in not-be Q

(K) 154. O //.
mm

(G) 155. ah-rehq //.
not-be

(J) 156. taqle ah-rwI?
why not-plant

(G) 157. AAh, taqle ah-rwI??
mm why not-plant

(J) 158. dUhq ah-rehq waahq;?
plant not-be Q

(K) 159. 0 //.
mm

(G) 160. dUhq ah-rehq. '-khaniq mahni mu.
plant not-be where few be

(K) 161. rwI-duqbiyAA ta-m-diq,
plant-if be-pres-emp

(G) 162. 0, rwI-yAAq ta-m //.
mm plant-if be-pres

(K) 163. tsaq koloq-dzau-di Ti-la ah-bIhq tsuq
that child-pl-agt stay-past not-give this

tamU-maEq-la taan phaqdzwaa-m //.
Gurung-pl-of all eat-pres

(G) 164. 0 //.
mm

(W) 165. nga-d pukhruq yaah-ba.e mih-lai, "baihq"
I-agt Pokhara go-of person-to (younger brother)

bi-m. nga-d "baihq" bi-duqbiyAA, tsaq-lai,
say-pres I-agt (younger brother) say-if he-to

(K) 166. 0 //.
mm

(W) 167. kih-lai, toq bi-l tuh-m?
you-to what say-inf must-pres

(G) 168. kih-lai toq bi-l tuh-m?
you-to what say-inf must-pres

(W) 169. kantshi;?
(youngest daughter)

(K) 170. AAh;?
eh?

(J) 171. kih kantshi mu;?
you (youngest daughter) be

(K) 172. AAh;?
eh?

(J) 173. '-kih, kantshi mu;?
you (youngest daughter) be

(K) 174. O, kantshi mu //.
mm (youngest daughter) be

(G) 175a. ah-ngIhq. kih kantshi mu;? u toq?
not-be you (youngest daughter) be or what

(K) 175b. ngeh. O //.
agreement mm

(G) 176 nga-i-mIq nAAqsa-r mu-le .. (mai-le gaaU-maa
I-past-emp village-in be-if I-agt village-in

bhae pani sAAInO) .. saInuq toq phe-e waahq;?
be if kinship kinship what be-dub Q

(K) 177. kantshi ya //.
(youngest daughter) be

(J) 178. kantshi??
(youngest daughter)

(K) 179. O //.
mm

(J) 180. nga-di kantshi phe-m //.
I-also (youngest daughter) is-pres

(G) 181. kantshaaq-e mrI ta-syeroq kantshi-n
(youngest son)-of wife be-from (youngest daughter)-emp

phe-l-tuh-ba,
is-inf-must-ger

(K) 182. O //.
mm

(G) 183. tai-baqe kantshi, tai-baqe
above-of (youngest daughter) above-of

kantshi, u; maIhli, saIli,
(youngest daughter) or (2nd daughter) (3rd daughter)

(K) 184. nga-a kantshi-n yaa //.
I-emp (youngest daughter)-emp be

(G) 185. ngeh. O, O //.
mm yes yes

(K) 186a. nga-i kantshi-n yaa. khi-l
I-emp (youngest daughter)-emp be self-of

kantshi-n yaa //.
(youngest daughter)-emp be

(G) 186b. O, O //.
yes yes

(K) 187. mwEh-pruh-maE yA .. baru pha-maE toq
Chettri-Brahman-pl if rather husband-pl what

mu-la, tsaq-n .. tahsyiq la-m-di //.
be-past that-emp hesit do-pres-emp

(G) 188. O //.
mm

(K) 189. ngyohq tamU-maE la-m nAAqni mu-yAAq,
we Gurung-pl do-pres (eldest sister) be-if

nAAqni-n bi-yaah-m-do,
(eldest sister)-emp say-go-pres-emp

(G) 190. O //.
mm

(K) 191. kantshi-n mu-yAAq, kantshi-n
(youngest daughter)-emp be-if (youngest daughter)-emp

bi-yaah-m //.
say-go-pres

(G) 192. O, kih-m kantshi-n mu-naq-gOn //.
mm you-emp (youngest daughter)-emp be-cont-emp

(J) 193. kih-e nAAqni kadiq lehq mu?
you-of (eldest sister) how many be

(K) 194. nAAqni aa;?
(eldest sister) Q

(J) 195. O //.
mm

(K) 196. nAAqni-m ..
(eldest sister)-emp

(G) 197. nAAqni-m kadiq lehq-m ..
(eldest sister)-emp how many-emp

198. nAAqni-m '-grihq ta-m-gOn.
(eldest sister)-emp one be-pres-emp

(J) 199. rIq-maE, rIq-maE;?
sisters-pl sisters-pl

(K) 200. "rOhsa bahndaq kOh-ba.e AnA-maE kadiq
self than above-of (elder-sister)-pl how

lehq mu?" bi-b aa;?
many be say-ger Q

(G) 201. O, saIliq, maIhli, kaIliq,
mm (3rd sister) (2nd sister) (4th sister)

(J) 202. O, saIliq maIhli, kadiq lehq mu?
yes (3rd sister) (2nd sister) how many be

(K) 203. ah-rehq, '-nAAqni grihq-n mu.
not-be (eldest sister) one-emp be

(J) 204. nAAqni grihq,
(eldest sister) one

(K) 205. O //.
mm

(G) 206. ihiq nAAqni grihq //.
laughter (eldest sister) one

(J) 207. argoq rIq-maE phi-i u; ah-phiq? kih-e AAma-di?
other sister-pl born-past or not-born you-of mother-agt

(K) 208. ah-rehq, ah-phiq //.
not-be not-born

(J) 209. tsamIq ngIhq mattreq mu;?
girl two only be

(K) 210. tsamIq, nAAqni ne nga mattreq phi-i.
girl (eldest sister) and I only born-past

AAma syi-yaah-i //.
mother die-go-past

(J) 211. AAma syi-yaah-i??
mother die-go-past

(K) 212. O //.
mm

(J) 213. aamuyUq;?
brothers

(K) 214. aamwI-maEq-m ah-rehq. aamwI-maEq-m, antheba-iq
brother-pl-emp not-be brother-pl-emp (maternal aunt)

phi-baqe ..
bear-of

(G) 215. O, UI-baqe tsuq-r yuq-ba.e;?
yes (day before yesterday)-of this-to come-of

(K) 216. O //.
         mm

(G) 217. "ngaq-e saaqla   yaa." bi-l-di //.
          I-of   (brother-in-law) be   say-past-emp

(K) 218. saaqla-m ..   tsaq-m .. pheqri tsaq-e AAma
         (brother-in-law)-emp he-emp   again he-of mother

syoq,   ngaq-e AAma   syoq-n.   AAma   AAma
different I-of   mother different-emp mother mother

tiq   ngIhq ta-ba, ehq;?
(siblings of same sex) two   be-ger eh?

(G) 219. O //.
         mm

(K) 220. AAma   tiq   ngIhq ta-ba. ngaq-e
         mother (siblings of same sex) two   be-ger I-of

AAma   kantshi,   baihq-e   AAma
mother (youngest daughter) (younger brother)-of mother

nAAqni //.
(eldest daughter)

(G) 221. O, tsaq prE-syIq   grihq wotshE tsuq-r //.
         mm that (young adult)-fem one   thought this-in

(K) 222. tsuq-m   ta-baqe maasTaraq di ta-ba //.
         here-emp upper-of master   emp be-ger

(G) 223. ngeh maastaraq waahq;?
         excl master   Q

(K) 224. O, maasTaraq yaa //.
         mm master   be

(G) 225. '-abwiq, AAh ..
           exclamation

(J) 226. kih aumoq;?
         you (brother-in-law)

(G) 227. kih-e aumoq   ah-syuh waahq;? dai abwiq,
         you-of (brother-in-law) not-be Q   then exc

tsyO-lai-gaq   "aumoq"   bi-lasye //.
(youngest brother)-to-emp (brother-in-law) say-fut

(J) 228. nAAqni-e   pyUq.   toq bi-m?   kih-i?
         (eldest sister)-of husband what say-pres you-agt

(K) 229. nAAqni-e pyUq-lai "aumoq" bi-m //.
(eldest sister)-of husband-to (brother-in-law) say-pres

(G) 230. nAAqni-e pha-lai "aumoq" bi-m //.
(eldest sister)-of husband-to (brother-in-law) say-pres

(J) 231. O, kih-e aumoq mu u; ah-rehq?
mm you-of (brother-in-law) be or not-be

(K) 232. mu //.
be

(W) 233. khaniq-r thE-maE?
where-at stay-pl

(K) 234. AAh;?
eh?

(W) 235. khaniq-r thE-maE?
where-at stay-pl

(K) 236. mrIhsa thE-maE //.
Mnisa stay-pl

(J) 237. mrIhsa??
Mnisa

(K) 238. O //.
mm

(G) 239. ngeh, mrIhsa-r phe-naq-gOn. mrIhsa-ra //.
O, yes Mnisa-in belong-cont-emp Mnisa-in

(J) 240. tsaq-e tsah tsamIq mu waahq;?
he-of son daughter be Q

(K) 241. mu. tsamIq grihq phi-ngngyUq //.
be daughter one born-past

(J) 242. O //.
mm

(K) 243. tsamIq grihq //.
daughter one

(G) 244. tsahmI kriq mu, ro. tsahmI kriq //.
daughter one be quot daughter one

(J) 245. O. barsa kadiq lehq ta-i?
yes year how many be-past

(K) 246. barsa, '-tuqsyidi. 247. sOq-dI plihq-dI
year (I don't know) three-class four-class

de ta-maEq   ngIhq waahq;? sOq-dI   plihq-dI
emp be-probably be   Q   three-class four-class

ta-lasye.   248. aoh, tsoh-the-ba   kheqrarare-le
be-fut   yes (as that)-big-ger well-adv

prah-baq mU. aoh, tsoh-the-ba   mU //.
walk-ger be   yes (as that)-big-ger be

(J) 249. telaaq,   UImiIq,   deuga ..
         yesterday (day before yesterday) Deu Bahadur

pukhruq-uleq, ngiq-e thu-maE   bah-iq.
Pokhara-from us-of friend-pl bring-past

250. bahq-maleq, arkoq mih   kha-i //.
     bring-while other person come-past

(K) 251. O, ngaq-e baihq-na
         mm I-of   (younger brother)-emp

(J) 252. kih-e baihq??
         you-of (younger brother)

(K) 252a. O //.
          mm

(J) 252b. O, '-baihq   mu.
          mm (younger brother) be

(K) 253. O //.
         mm

(J) 254. kadi lehq mu?
         how many be

(K) 255. plihq mu //.
         four be

(J) 256. baihq,   plihq mu;?
         (younger brother) four be

(K) 257. O //.
         mm

(J) 258. O //.
         oh

(K) 259. ahgIhq,   maIhla,   saIlaq,   tsuq-r
         (eldest brother) (2nd brother) (3rd brother) this-to

yuq-ba   tayO-ba.   taan bahndaq tayO-ba   tsaq
come-ger youngest-ger all than   youngest-ger that

maasTara la-la saIlaq nebaqe .. saIlaq
master do-past (3rd brother) and (3rd brother)

nebaqe .. baihq tsyO-ba UI-baqe
and brother youngest-ger (day before yesterday)-of

tsuq-r yuq-ba telaaq pukhruq yaah-i, laaqkhuri
this-to come-ger yesterday Pokhara go-past soldier

yaah-i //.
go-past

(J) 260. laaqkhuri yaah-i??
soldier go-past

(K) 261. yaah-i. tsaq-maE ne toh-ngngyU dai-ga ah-kha-di //.
go-past he-pl with meet-past thus-emp not-come-emp

(G) 262. O, tshaa-tai do //.
mm thus-emp emp

(K) 263. ma-r khaaqgu ta-i, ah-kha-ba,
lower-at together be-past not-come-ger

(G) 264. O //.
mm

(J) 265. desa-ri u;?
India-in or

(K) 266. O, desa-ri yaah-i //.
mm India-in go-past

(G) 267. tsaq-maE ne toh-i, ah-kha //.
he-pl with meet-past not-come

(W) 268. kadiq lehq yaah-i?
how many go-past

(K) 269. AAh;?
mm?

(W) 270. kadiq lehq yaah-i, laaqkhuri?
how many go-past soldiering

(K) 271. kadiq lehq yaah-i??
how many go-past

(W) 272. O //.
mm

(J) 273. baihq //.
(younger brother)

(W) 274. 0 //.
mm

(K) 275. baihq ngIhq yaah-i //.
(younger brother) two go-past

(J) 276. ngIhq yaah-i??
two go-past

(K) 277. 0 //.
mm

(G) 278. tsaq aOh .. tOh-yuq-lau. tsuq-ra. tsuq-r
he hesit descend-come-past this-to this-to

ngywiq-yuq-la, tsaq yaah-i waahq;?
ask-come-past he go-past Q

(K) 279. 0 //.
mm

(G) 280. bi-i biriq ngywiq yuq-lau, dai ngi
say-past after ask come-past then we

ah-reh-naq-mae, yaah-naq-mae //.
not-be-cont-part go-cont-part

(K) 281. tsuq-r yuq-l waahq;?
this-to come-past Q

(G) 282. 0, bi-i biriq tshaa-baq-na, yaah-baqe tih-r-ai
mm say-past after thus-ger-emp go-of time-in-emp

tOh-yuq-i //.
emerge-come-past

(K) 283. 0 //.
mm

(G) 284. nAAq tshaa-le-n yuq-i, (ho);?
rain thus-adv-emp come-past be

(K) 285. tsuq, nAAhga-r yunan yaah-i-di aa;?
this morning-in early go-past-emp Q

(G) 286. 0, nAAhga-r yunan yaah-naq-mae //.
mm morning-in early go-cont-part

(K) 287. tsaq-maE daba.e teq ahbelle yuq-i, kaE
that-pl so (a little) late come-past rice

tsa-i, toq la-i? ahbelle yuq-i. ahbelle yuq-i
eat-past what do-past late come-past late come-past

biriq, toq-na ta-le-n tsuq-maE pukhruq-r toh-don.
after what-emp be-adv-emp this-pl Pokhara-in meet-emp

dzwih-leq khaaqgu-le yaah-l ah-y0,
(this way)-from together-adv go-inf not-available

pukhruq-r toh-di, tshaa ta-i ma-r Ti-baqe tsaq //.
Pokhara-in meet-past thus be-past lower-in stay-of that

(G) 288. 0 //.
mm

(K) 289. baihq-ma ne khaaqgu ta-i Ti-ba
(younger brother)-emp with together be-past stay-ger

ma-ri //.
lower-in

(G) 290. tshaa-n ta-i-gOqn //.
thus-emp be-past-emp

(J) 291. tsaq baihq tsy0 byaa
that (younger brother) (youngest brother) wedding

la-ngngyUq u;?
do-past or

(K) 292. ah-la-ngngyUq //.
not-do-past

(J) 293. ah-la-ngngyUq?? ahgIhq-lai;?
not-do-past (eldest brother)-to

(K) 294. ahgIhq-lai, ah-la-ngngyUq. maIhla-la
(eldest brother)-to not-do-past (second brother)-of

la-i //.
do-past

(J) 295. maIhla-la la-i??
(second brother)-of do-past

(K) 296. 0 //.
mm

(J) 297. nAAqsa-ri Ti-m u;?
village-in dwell-pres or

(K) 298. 0, nAAqsa-r-naq mu //.
mm village-in-emp be

(J) 299. nAAqsa-r-naq mu??
village-in-emp be

(K) 300. 0 //.
mm

(J) 301. mr0-I u; ah-mr0. thaa ah-syehq //.
see-past or not-see knowledge not-know

(K) 302. ah-mr0-maEq. maIhla pr0h dzare
not-see-probably (2nd brother) cattleshed at

'-maqgi pr0h-r Ti-la.
buffalo cattleshed-in stay-past

(J) 303. 0 //.
mm

(K) 304. maqgi pr0h-r Ti-la, tiyAAq nAAqsa-ra-naq
buffalo cattleshed-in stay-past nowadays village-in-emp

yuq-ngngyU, ahgIhq desa-r-naq mu,
come-past (eldest brother) India-in-emp be

(J) 305. 0, 0,
oh yes

(K) 306. saIlaq negoq baihq tiyAAq yaah-ba //.
(3rd brother) and (younger brother) today go-ger

(J) 307. 0, khab desa-ra mu? ahgIhq desa-r-naq mu;?
mm who India-in be (eldest brother) India-in-emp be

(K) 308. 0, ahgIhq desa-r-naq mu //.
mm (eldest brother) India-in-emp be

(J) 309. lauqre-maE u;?
soldier-pl or

(K) 310. 0. tsy0-b ngIhq tI yaah-diq, dehroq
mm youngest-ger two today go-past then

dIhq-ra-m maIhla '-grihq-na Ti-m.
house-in-emp (2nd brother) one-emp dwell-pres

(J) 311. 0, 0. kih-e aaba mu;?
oh yes you-of father be

(K) 312. mu //.
be

(J) 313. grihq-na Ti-m;?
one-emp stay-pres

(K) 314. grihq-na mu //.
one-emp be

(J) 315. grihq-n Ti-mu u;?
one-emp stay-pres or

(K) 316. O. ahO .. nga nebaalu ah-rehq. tara argoq ..
mm hesit I with not-be but other

aathebaq (father's eldest brother) aanthebaq (mother's eldest sister) nebaalu with

Ti-ngngyUq //.
stay-past

(J) 317. O, O. AAma syi-yaah-i //.
mm mm mother die-go-past

(K) 318. O AAma laaqkhur yaah-i. syi-yaah-i. laaqkhur
mm mother soldiering go-past die-go-past soldiering

yaah-i, AAma syi-i biriq nga-lai tsih-syiriq
go-past mother die-past after I-to (as this)-small

dzahdzaq-r-na dzwihlaq //.
young-in-emp (this way)

(J) 319. O kih-e byaa la-baqe tih-ri AAma mu u; ah-rehq?
mm you-of wedding do-of time-in mother be or not-be

(K) 320. ah-rehq //.
not-be

(G) 321 ah-rehq //.
not-be

(K) 322. tsuq-m tO-yaah-naq waahq;?
this-emp break-go-cont Q

(G) 323. O //.
mm

(K) 324. tsuq toq-e saeq dzOh-b-di, dehroq?
this what-of thing put-ger-past now

(J) 325. surdze-di //.
Surje-agt

(K) 326. surdze-d TO-wAA-I waahq;?
Surje-agt break-emp-past Q

(J) 327. O, tshaa-baq koloq //.
mm thus-ger child

(G) 328. tsuq saeq dehroq baadzyu-maE yaah-maq rih-thE-l
this thing now grandmother-pl go-ptc beg-put-inf

tuh-dzae //.
must-?

(K) 329. '-tel-baqe sadaq-r yaah-m ro?
yesterday-of week-in go-pres quot

(G) 330. AAh, tel-baqe sadaq-r yaah-m ro, bi-l-di //.
yes yesterday-of week-in go-pres quot say-inf-past

(K) 331. tel-baqe sadaq-r yaah-b waahq;? surdze-maqe
yesterday-of week-in go-ger Q Surje-of

AAma. tel-baqe sadaq-r yaah-m-maq;?
mother yesterday-of week-in go-pres-ptc

(J) 332. tel-ba??
yesterday-ger

(K) 333. tel-baqe sadaq-r yaah-m waahq;?
yesterday-of week-in go-pres Q

(J) 334. sadaq-r??
week-in

(K) 335. 0 //.
mm

(J) 336. tel-baqe sadaq-r yaah-m //.
yesterday-of week-in go-pres

(K) 337. '-subaaraq yaah-ba?
Friday go-ger

(J) 338. 0. nAAqsa-uleq yaah-m //.
mm village-from go-pres

(K) 339. 0 //.
mm

(J) 340. tI-baqe sadaq-r haawaq dzahsaq-r kre-syi,
today-of week-in air vehicle-in board-past

kaaqDmahnDu yaah-m //.
Kathmandu go-pres

(K) 341. 0. subaaraq pukhruq yaah-i, Ti-ba, sandzabaaraq,
mm Friday Pokhara go-past stay-ger Saturday

'-dzahsaq-r kre-ba?
vehicle-in board-ger

(J) 342. 0 //.
yes

(K) 343. 0, 0 //.
o (I see)

(W) 344. kaaqDmahnDu yaah-m //.
Kathmandu go-pres

(G) 345. dza .. dza .. dzahreq-m khOyO yuq-b nge waahq;?
hesit hesit then-emp when come-ger be Q

(K) 346. tuqsyidiq. dehroq khOyO kha-b-di da-ba.e?
(I don't know) now when come-ger-emp be-of

surdze-maqe AAma ne ngywiq-l tuh-de. surdze-maqe
Surje-of mother with ask-inf must-emp Surje-of

aaba da-m //.
father be-pres

(G) 347. "khOyO kha-m?" ro //.
when come-pres quot

(J) 347a maIhna tsyuq-la //.
month ten-class

(K) 348. maIhna tsyuq-la-ri. pheqri khe-maE kha-m aa;?
month ten-class-in again you-pl come-pres Q

(J) 349. O //.
yes

(K) 350. khe-maE kha-m u; ah-kha?
you-pl come-pres or not-come

(W) 351. kuhrIm-ba.e asodaq //.
(coming year)-of October

(J) 352. kuhrIm-ba.e asodaq-ri kha-m //.
(coming year)-of October-in come-pres

(W) 353. '-ngi kha-m, '-kih kha-m, Thikan mu waahq;?
we come-pres you come-pres o.k. be Q

ta-m u; ah-ta?
be-pres or not-be

(K) 354. ta-m //.
be-pres

(G) 355. kuhrIm-ba.e asodaq-r '-tsuq-r-na kha-ba?
(coming year)-of October-in this-to-emp come-ger

(J) 356. tsuq-r-na kha-m //.
this-to-emp come-pres

(G) 357. UI-baqe mih-maE kha-m bi-ba
(day before yesterday)-of person-pl come-pres say-ger

pheqri da-ba.e //.
again be-of

(J) 358. phAwEq-r kha-m //.
March-in come-pres

(G) 359. keh-maE-doq ta-ba ah-ngIhq, khab dza? pheqri?
you-pl-emp be-ger not-be who be then

(J) 360. ngi kha-ba ah-yO, tsaq tih-ri, phalgUnaq
we come-ger not-available that time-in March

ah-yO,
not-available

(G) 361. O //.
oh.

(J) 362. tsahmIri ngIhq, ra arkoq nAqyA mih kha-m //.
female two and other new person come-pres

(G) 363. O. (nAqyA) aamuyUq-maE atsya mahrda ..
mm new man-pl hesit male

(J) 363a. aamuyUq-maE, tsahmIri-maE, toqndori kha-m //.
male-pl female-pl all come-pres

(G) 363b. O. saqmI ngIhq saqmI ngihq grihq kha-b
mm (married couple) (married couple) one come-ger

mu-e u;?
be-fut or

(K) 364. UI-baqe tsaq tsyib
(day before yesterday)-of that (senior person)

mUqyU-maE aa;?
person-pl Q

(J) 365. ah-kha-ngngyUq //.
not-come-past

(W) 366. tsyib-maE ah-kha //.
(senior person)-pl not-come

(K) 367. ah-kha aa;?
not-come Q

(G) 368. tsyib-maE ah-ngIhq waahq;?
(senior-person)-pl not-be Q

(J) 369. ah-kha. kha-l ah-khAAhq //.
not-come come-inf not-able

(G) 370. AAh, abwi. dai tsaq-maE khaniq-r .. khaniq-r
oh? exc then that-pl where-at where-at

bandabasta la-i? khab Ti-baqe? ma kaagIq
agreement do-past who stay-of lower (paternal uncle)

krOh-mae baari-r //.
headman-of garden-in

(J) 371. tsaq-maE baari-r, tai yaah-i Ti-m //.
that-pl garden-to upper go-past stay-pres

(W) 372. prOh la-l tuh-m //.
cattleshed make-inf must-pres

(J) 373. prOh la-l tuh-m //.
cattleshed make-inf must-pres

(K) 374. O //.
mm

(J) 375. prOh la-i biriq, tsuq-r-na Ti-m //.
cattleshed make-past after this-at-emp stay-pres

(K) 376. dzamman '-tsuq-r-na Ti-ba?
all this-at-emp stay-ger

(J) 377. sadaq sOq mattreq //.
week three only

(K) 378. '-saaql sOq?
year three

(G) 379. sadaq sOq ro //.
week three quot

(J) 380. O //.
mm

(G) 381. sadaq sOq waahq;?
week three Q

(J) 382. O, sadaq sOq //.
mm week three

(K) 383. O //.
mm

(W) 384. sadaq sOq //.
week three

(J) 385. tsaq-e tih-ri, guhm-diq-bar yaah-ba,
that-of time-in stroll-Nep-purp go-ger

(K) 386. O //.
mm

(J) 387. arkoq nAAqsa-r yaah-ba,
other village-to go-ger

(G) 388. 0 //.
mm

(J) 389. tsaq .. kwiq kwiq .. khe-maE kehq baarera, ngywiq-l
he same some you-pl work about ask-inf

tuh-m,
must-pres

(G) 390. 0 //.
mm

(J) 391. khe-maE tsa-baqe saeq baarera,
you-pl eat-of thing about

(G) 392. 0 //.
mm

(J) 393. ngywiq-l tuh-m,
ask-inf must-pres

(G) 394. 0 //.
mm

(J) 395. pruh-kywihq tsyuguq-de lu-l
Brahman/Chettri-language (a little)-amount learn-inf

tuh-m,
must-pres

(G) 396. 0 //.
mm

(J) 397. taqle-biyA, tsaq arkoq mih-lai pruh-kywihq
why-being that other person-to Brahman/Chettri-

ah-rah //.
language not-know

(G) 398. 0 //.
mm

(J) 399. tsaq mih .. tsamiqr-maE ngIhq-lai, pruh-kywihq
that person female-pl two-to Brahman/Chettri-

rah-m //.
language know-pres

(G) 400. 0, tsahmiri ngIhq-dzi pruh-kywihq
yes female two-agt Brahman/Chettri-language

rah-m //.
know-pres

(K) 400a. O //.
mm

(G) 400b. dai tsaq-maE khab bi-baqe bandabasta la-i?
then he-pl who say-of agreement do-past

(J) 401. uppa-pradhaan-nebaalu, bandabasta la-i //.
deputy-leader-with agreement do-past

(G) 402. O, dai .. AAh .. "tsuq prOh-dzau rUq-b AAh ..
mm then hesit this cattleshed-pl guard-ger hesit

kwE khruq-ba .. tsaq tihyAA-r .. tshaa Ti-gu-yA,
clothes wash-ger that day-in thus dwell-?-if

prOh rUq-ba.e, kyuq khaa-baqe, bAAhDoq khruq-ba.e,
cattleshed guard-of water bring-of vessel wash-of

mih maeh-waahq;? maeh-d." bi-l-di keh-maE-lai //.
person seek-Q seek-imp say-past-emp you-pl-to

(J) 403. tsai-di-m u; ah-tsai-di? thaa ah-rehq.
needed-Nep-pres or not-needed-Nep knowledge not-be

tsaq tih-ri, tsai-di-duqbiyAA, mih ngywiq-l tuh-m.
that time-in needed-Nep-if person ask-inf must-pres

tara ah-tsai-di-duqbiyAA, khih-d* khruq-l khAAq-m //.
but not-needed-Nep-if self-agt wash-inf able-pres

(G) 404. nga aa;?
I Q

(J) 405. ah-ngIhq //.
not-be

(G) 406. ngeh ..
hesit

(K) 407. ah-tsai-di-duqbiyAA khi-d-naq khruq-m ro //.
not-needed-Nep-if self-agt-emp wash-pres quot

(J) 407a. khi-d-naq //.
self-agt-emp

(G) 408. ngeh, "khe-maEq-na khruq-m." bi-ba aa;?
Oh self-pl-emp wash-pres say-ger Q

(K) 409. O //.
mm

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*This mispronunciation of "khi" 'self' was interpreted by G as "kih" 'you'.

(G) 410. O, "khe-maE-na khruq-m" bi-syi. "kih" bi-b-di //.
mm self-pl-emp wash-pres say-imp you say-ger-emp

(J) 411. toq bi-m? khe-maE;?
what say-pres self-pl

(K) 412. khe-maEq-na ba
self-pl-emp ?

(W) 413. khe-maEq-na;?
self-pl-emp

(K) 414. O khe-maEq-na? khruq-ba //.
mm (their own)-pl-emp wash-ger

(G) 415. (aphai-le) //.
self-agt

(K) 416. O //.
mm

(G) 417. pruh-kywihq-leq (aphai. aphu-le lyAAutsha
Brahman/Chettri-language-in self self-agt bring

kabaDa aphai dUhni, bAAhDo-haru aphai dUhni,)
clothes own washing vessel-pl own washing

(J) 418. tamU-kywihq toq bi-m? khi-ina khruq-ba //.
Gurung-language what say-pres self-emp wash-ger

(K) 419. O, khe-maEq-na khruq-ba //.
mm own-pl-emp wash-ger

(G) 420. bAAhDoq khe-maEq-na khruq-ba,
vessel own-pl-emp wash-ger

(K) 421. grihq mu-yAAq, grihq mattreq mu-yAAq, "kih-d-naq
one be-if one only be-if own-agt-emp

khruq-ba" bi-mu,
wash-ger say-pres

(J) 422. O, O //.
mm mm

(K) 423. ngIhq mu-yAAq, "khe-maEq-na" bi-m //.
two be-if own-pl-emp say-pres

(J) 424. O //.
mm

(W) 425. kaaqDmahnDu-ri, kih surdze-maqe AAma-lai, tamU-kywihq
Kathmandu-in you Surje-of mother-to Gurung-

lu-baqr //.
language teach-purp

(J) 426. tshaa-baq-na //.
thus-ger-emp

(K) 427. O //.
mm

(W) 428. maIhna tsyuq-la Ti-baqe laahgiri,
month ten-class stay-of for

(K) 429. O //.
mm

(W) 430. ku-baqe saeq, maIhna .. khUq-ba.e maIhna kha-i,
covering-of thing month cold-of month come-past

(K) 431. O,
mm?

(W) 432. ku-baqe saeq,
covering-of thing

(J) 433. mu u; ah-rehq?
be or not-be

(K) 434. ku-ba .. 435. mwIhsa-r ku-b u;?
cover-ger night-in cover-ger or

(J) 436. mwIhsa-r ku-baqe saeq //.
night-in covering-of thing

(K) 437. mwIhsa-r ku-baqe saeq bo-l tuh-b waahq;?
night-in cover-of thing bring-inf must-ger Q

(J) 438. O //.
mm

(W) 439. bo-l tuh-m //.
bring-inf must-pres

(G) 440. tahsyiq, '-baadzyu yaah-b mu-n-do?
hesit grandfather go-ger be-cont-emp

(K) 441. O, baadzyu nga nen yaah-m
mm grandfather I and go-pres

(G) 442. keh-maE ngIhq-naq ngIhq-n yaah-ba;?
you-pl two-group two-group go-ger

(K) 443. O //.
mm

(G) 444. ngeh, nUqImaa aa;?
O (day after tomorrow) Q

(K) 445. tel-baqe   sadaq-ri //.
yesterday-of week-in

(G) 446. nUqI ..   atsyaa, tel-baqe   sadaq-r
(day after tomorrow) rather yesterday-of week-in

kih yaah-baq aa;?
you go-ger   Q

(K) 447. o //.
mm

(G) 448. oho, dehroq kih ngyoh-l yO-I-gOqn   au.
exc now   you look-inf available-past-emp exc

'-abwiq. e .. tamU-kywihq   Pu-bar   yaah-b ho-gi; toq?
exc   hesit Gurung-language teach-purp go-ger be-or what

(K) 449. O. ku-baqe saeq bo-l   tuh-i   waahq;? diyA-mI //.
mm cover-of thing bring-inf must-past Q   ? -emp

(J) 450. O. ngIhq-na bo-l   tuh-m //.
mm two-emp bring-inf must-pres

(K) 451. o //.
mm

(J) 452. kaaqDmahnDu-ri '-khUq-m.
Kathmandu-in   cold-pres

(K) 453. khUq-m   aa;?
cold-pres Q

(J) 454. o //.
mm

(K) 455. '-tsuq-r-na   bele khUq-ma-na.
this-in-emp very cold-be-emp

(G) 456. o, tsuq-ra khUq-m //.
yes this-at cold-pres

(K) 456a. tsuq-ra-m   besyeri   khUq-m,   dehroq mI //.
this-at-emp extremely cold-pres now   emp

(J) 457. O, grihq-na //.
mm one-emp

(G) 458. abwiq, e ..
exc   hesit

(J) 459. kih haawaq dzahsaq-ri, saaman thE-baqe laahgiri,
you air   vehicle-in goods put-of for

kloh mu //.
place be

(K) 460. 0, 0 //.
yes yes

(J) 461. kwE, ku-baqe saeq, kloh mu //.
clothes cover-of thing place be

(K) 462. 0 //.
mm

(W) 463. maahga-ri, kuhrIm-ba.e maahg, ngi baahraqda
January-in (coming year)-of January we India

yaah-m //.
go-pres

(K) 464. 0 //.
mm

(W) 465. ngi ngIhq-na ngIhq-n //.
we two-group two-group

(K) 466. 0 //.
mm

(W) 467. kih kaaqDmahnDu .. pukhruq yaah-baq mih,
you Kathmandu Pokhara go-ger person

kaaqDmahnDu-ri Ti-m //.
Kathmandu-in stay-pres

(K) 468. 0 //.
mm

(W) 469. maahga-ri //.
January-in

(K) 470. maahga-ri ??
January-in

(W) 471. maahga-ri //.
January-in

(K) 472. 0, 0 //.
yes yes

(G) 473. tI yaah-ba-na .. maahga-r kha-b waahq; di?
today go-ger-emp January-in come-ger Q emp

(K) 474. maahga-r khe-maE baahraqda yaah-b ro //.
January-in they-pl India go-ger quot

(G) 475. ngeh, Oh ..
oh really

(J) 476. tara pheqri kha-m, kaaqDmahnDu-ri //.
but again come-pres Kathmandu-in

(K) 477. O //.
mm

(G) 478. ngeh, khi-m sudgyaar ta-b mu-naq waahq;?
o she-emp (new mother) be-ger be-cont Q

(K) 479. mu-maEqn.
be-probably

(G) 480. khi-m mIq tsyUq-ga, ta-yaah-ba //.
she-emp eye close-be be-go-ger

(K) 481. khi-m pi-m-maa, ngyohq-ga pi-mu //.
she-emp bear-pres-ptc we(incl)-emp bear-pres

(G) 482. dehroq-m naqga sye tsa-i biriq .. naqga sye
now-emp fowl meat eat-past after fowl meat

tshyuguq tsai-di-m. 483. pahsyi bahq-i
(clarified butter) needed-Nep-pres child bring-past

biriq khoq. 484. swaa-baqe tsah bahq-i khoq.
after come+imp fine-cf son bring-past come+imp

(J) 485. toq?
what

(G) 486. swaa-baqe tsah bahq-i biriq khoq. asyeq.
fine-of son bring-past after come+imp emp

(J) 487. swaa-baq;?
fine-ger

(G) 487a. O, swaa-baq-re //.
mm fine-ger-emp

(J) 487b. swaa-baq-re??
fine-ger-emp

(G) 488. O, tsuq surdze swaa-baq woqe, tAAnaq-na mih ("aama,
mm this Surje fine-ger exc all-emp person Mummy

aama, aama" .. dui barsa-ko baalkha-le "aama, aama, aama,"
Mummy Mummy two year-of child-agt Mummy Mummy Mummy

bhanne ..) koloq swaa-baq (bhanne), swaa-baq mu //.
called children fine-ger called fine-ger be

(K) 489. toq-e maIhna phi-mu?
what-of month bear-pres

(G) 490. toq-e malhna .. asodaq-r .. atsya nga-i ngywiq-b
what-of month October-in hesit I-agt ask-ger

ga. 491. ngeh, surdze asodaq-r phi-i-doq.
be yes Surje October-in bear-past-probably

492. ah-ngIhq-m mu-na //.
not-be-emp be-cont

(J) 493. asodaq-r-na phi-i //.
October-in-emp bear-past

(G) 494. AAh, asodaq-r-na .. khoy0 aa .. surdze asodaq-r
eh? October-in-emp when hesit Surje October-in

phi-naq mu dai. phi-baqe malhna //.
bear-cont be hesit bear-of month

(K) 495. asodaq-r phi-l waahq;?
October-in bear-past Q

(J) 496. o //.
mm

(K) 497. tsuq-r phi-l u; ma-leq-n phi-i
this-at bear-past or lower-from-emp bear-past

bahq-l ro?
bring-past quot

(J) 498. ma-leq-n phi-i //.
lower-from-emp bear-past

(G) 499. ma-leq-n phi-i bahq-l-gOqn, au ..
lower-from-emp bear-past bring-past-emp hesit

(K) 500. aspatalaq-r yaahq-maEqn waahq;?
hospital-in go-probably Q

(J) 501. o //.
mm

(G) 502. aspatalaq-r phi-i-gOqn //.
hospital-in bear-past-emp

(K) 503. aspatalaq-n ngIhq-maEn-di //.
hospital-emp be-probably-emp

(J) 504. bilaayada-baqe tsahmIr-maE dIhq-na, pahsyi phi-i //.
Britain-of female-pl house-in child bear-past

(K) 505. o //.
mm

(J) 506. ngiq-e desa-r-baqe aspatalaq-r yaah-m
we-of country-in-of hospital-in go-pres

(K) 507. O //.
mm

(J) 508. pahsyi phi-bari. tara haptaaq, sadaq grihq, Ti-i
child bear-purp but week week one stay-past

biriq, dIhq-r yaah-m //.
after house-in go-pres

(K) 509. O, toq pukhruq yaah-baqe mih tshaa-le
mm what Pokhara go-of person thus-adv

maeh-yaah-baq, aba?
seek-go-ger now

(W) 510. pukhruq??
Pokhara

(K) 511. O //.
mm

(G) 512. tsa aho .. toq ro .. syOqbu toh-i-gOn //.
hesit hesit what said (brother-in-law) meet-past-emp

(K) 513. O, syOqbu maqne-na toh-i-gOna. toh-syen
mm (brother-in-law) with-emp meet-past-emp meet-ptcp

ma-r khaaqgu-le Ti-ngngyUq-di, tsaq-maE,
down-to together-adv stay-past-emp he-pl

(G) 514. O, Ti-i-gOqn //.
mm stay-past-emp

(K) 515. ah-ngIhq, nga-daq-m, mlahsyiq ti-mnaq mattreq
not-be I-agt-emp (husked rice) one-mana only

pibIhq-la aa;?
send-past emp

(G) 516. O //.
mm

(K) 517. telaaq kha-m, ngyohq-maE, "kOmAAq kha-m
yesterday come-pres we-pl later come-pres

u; ah-kha?" bi-na-m. "kOmAAq kha-l khAAq-yAA,
or not-come say-cont-emp later come-inf able-if

kha-m-do, kha-l ah-khAAhq-yAA, ah-kha." bi-i.
come-pres-emp come-inf not-able-if not-come say-past

tshaa bi-l-do. nga-d mlahsyiq-m tsyuguq-de
thus say-past-emp I-agt (husked rice)-emp small amount

pibIhq-la. dai kehq toqi ah-rehq-do, tsaq dzahsaq
send-past then work any not-be-emp that vehicle

girAAna-r yaahq-i, tshau la-i, kha-b mattreq nge,
ground-in go-past thus+emp do-past come-ger only be

tsaq ta-i lehq bo-ri-baq-n ah-bi .. mlahsyiq
that be-past many take-cont-ger-emp not-say rice

ti-mnaq mattreq pibIhq-b ga. togoq nAAhga-raq-m
one-mana only send-ger be now morning-in-emp

toq-e saeq tsa-i ya?
what-of thing eat-past also

(G) 518. ma-r kheq-e thu-maEq-d tsa-l-bIhq-maEn.
lower-in self-of friend-pl-agt eat-inf-give-probably

khe-lai tusyi //.
self-to (I don't know)

(J) 519. (aaqTh) batti-ri yaah-i,
eight o'clock-in go-past

(K) 520. 0 //.
mm

(J) 521. baara badze phe-ne-m,
twelve o'clock arrive-go-pres

(K) 522. 0 //.
mm

(J) 523. kaE tsa-i biriq yaah-la. tal nAAhga-ri,
rice eat-past after go-past previous morning-in

tsaq-lai, kaE yoh-l tuh-i;? kaE yoh-i u; ah-yoh?
he-to rice cook-inf must-past rice cook-past or not-cook

(K) 524. yoh-i tel nEsaq-r-na kha-m, bi-i
cook-past yesterday evening-in-emp come-pres say-past

biriq, tel nEsaq-ri yoh-i. thE-I //.
after yesterday evening-in cook-past put-past

(G) 525. tel nEsaq-ri yoh-i-gOn, wotshE //.
yesterday evening-in cook-past-emp exc

(K) 526. tel nEsaq-ra ah-kha, tsaq tal-nAAhga-r
yesterday evening-in not-come he previous-morning-in

nga-d tswa-waa-i //.
I-agt eat-emp-past

(J) 527. 0, 0 //.
mm mm

(K) 528. '-pheqri yoh-i thE-ngngyUq ah-kha-do.
again cook-past put-past not-come-emp

(G) 529. tsa-waa-lai tswa-waa-i bi-m //.
eat-emp-for eat-emp-past say-pres

(J) 530. 0 //.
yes

(G) 531. reh-ma reh-i-gOn, wotshE //.
wait-prot wait-past-emp exc

Free Translation: Domestic Conversation - Visitors Chatting

(K) 1. He hasn't come to eat rice. If he comes - he'll have to come to the house to eat
(G) 2. I think he'll come to eat rice.
(J) 3. Have you finished cutting the millet?
(K) 4. Finished.
(J) 5. And the rice?
(K) 6. Finished. It's all finished. I don't have any work. I just sit.
(G) 7. Have you finished threshing the rice?
(K) 8. Finished.
(J) 9. Do you have marsi rice?
(K) 10. We don't have marsi rice. We only have tsinya. We do have a little bit of marsi. What we've got from share-farming.
(J) 11. Oh.
(K) 12. He cut the rice, stacked it, but he hasn't threshed it.
(J) 13. He has not threshed it?
(K) 14. No. Since I can't thresh it, the share farmers are doing it. 15. (Addressing G) Do you have to wash the dishes like that?
(G) 16. Mm. Didn't you hear. Is that tape recorder running or isn't it?
(W) 17. The previous recorder?
(G) 18. The recorder he said. Previously he recorded (me). I didn't know anything about it. 19. It was here, I didn't think anything about it. 20. Yesterday I was here and he recorded me. 21. "You've finished washing the clothes mother? You've finished washing?" he said. 22. "Where did you wash the clothes?" he said. "Oh, over there I washed them," I said - I spoke so quickly.

(K) 23. Really?
(G) 24. "There was a crowd over yonder," (I said), and, "Where did you go?" he said. "I went in the direction of the holy man's house; that way I went," I said. "Do you have a lot of clothes or not?" he said, "A lot or a few?" "There are a lot today," (I said).
(K) 25. All these clothes belong here I suppose.
(G) 26. Of here? I don't know. I don't know anything.
27. All the time he was recording. 28. "There are
a lot of clothes or a few" I was saying - that's
what I was saying. I came, and spoke. That way I
spoke, you know? Into this tape recorder, or what is it?
(K) 29. (Pointing to an egg slide) What's that thing?
(G) 30. It's for serving out rice.
(J) 31. For serving out rice.
(G) 32. For serving rice or for stirring rice.
(K) 33. (Pointing to a ladle) What do you do with this?
(J) 34. In a similar way you can serve out vegetables.
(K) 35. This is for serving out? (Pointing to a spoon)
(J) 36. No, that is for stirring. (Pointing to the egg slide) this is for serving out.
(K) 37. (Pointing to egg slide) Oh. This is for serving out she said. (Pointing to the spoon) It isn't a flat spoon. It's a carved-out one. She needs a flat spoon. The flat spoon and ladle she has are so big.
(J) 38. Yes, that's for the lentil soup. For the soup.
(G) 39. While she's cooking the soup she stirs it with that.
(J) 40. Do you "serve out" soup or what (do you do)?
(K) 41. You "serve" it out.
(G) 42. While cooking the soup she stirs with that ladle then she serves it out.
(K) 43. (Pointing to a plate scraper) Is this the same sort of thing?
(G) 44. This? I don't know. It could be, or what sort of rubber is it?
(W) 45. Mother, who was the man who was here yesterday.
46. When you came who was here?
(K) 47. "Who was here," he said. "When you came here yesterday who was here?" he said.
(G) 48. When I came? When I came after washing clothes?
(J) 49. The school master.
(G) 50. O yes. The school master was here. The school master was sitting there.
(K) 51. Which school master?
(G) 52. The Brahman of the lower (school), wasn't it? That
one who is the bearded son of the holy man. That one.
53. Is he the son, or what? 54. He probably wanted
to talk about the (exam) paper. 55. He insisted,
and then took it away. 56. He was sitting there.
(K) 57. Mm.
(G) 58. There he sat and ...
(J) 59. What school did he learn in?
(G) 60. He?
(J) 61. Yes.

(G) 62. In that school?
(J) 63. The upper or the lower?
(G) 64. Was it the lower or the upper? He is a Brahman.
(K) 65. The Brahman - he used to live down in Pokhara. In the village (people say) "Who is he? Who is he?"
(G) 66. If that's the case, the holy man's son used to live higher up. The holy man with his son must have come down.
(J) 67. (They) said the higher (one).
(G) 68. They were up, were they? Anyway, (I) looked there at him. This way I looked. He must be a Brahman/Chettri.
(K) 69. Mm.
(G) 70. This man isn't a Gurung. He's a Brahman/Chettri.
(J) 71. Yes.
(G) 72. Yes, he's a Brahman.
(J) 73. Where do those two live? In Pokhara?
(G) 74. In their own houses. Not in Pokhara, do they?
(K) 75. I don't know. Who are you talking about? If I saw the man I'd know. The one in the upper (school) comes from Pokhara.
(J) 76. Oh.
(K) 77. There's a master who comes from Pokhara. He's of the upper school.
(G) 78. Well, that must be the one. I said he was a Brahman -
probably a Brahman or a Chettri. (Someone) said, "No,
he's not a Brahman/Chettri." I said, "He is a
Brahman/Chettri." 79. (Some) said, "A Chettri."
We said, "A Brahman." I don't know. 80. Yes, he's
a Brahman. That Brahman's son is the master of the
upper school, probably.
(K) 81. Yes, he's a Brahman.
(G) 82. Yes, I said he was a Brahman. Yes, a Brahman.
(J) 83. Yes, a Brahman.
(G) 84. Yes, a Brahman. 85. The son of that holy man, isn't
he?
(J) 86. Mm.
(G) 87. The holy man's son said, "Stay a minute." Then he said, "Let's go."
(K) 88. Mm.
(G) 89. He stayed for a long time then.
(K) 90. Mm.
(G) 91. "You've come from washing clothes, mother?" he said - that person (indicating W).
(K) 92. Why do you take these dishes and the clothes outside?
(G) 93. To get them clean.
(K) 94. Oh. 95. This is used probably (indicating scourer).
(J) 96. It's our scouring thing.
(G) 97. A scouring thing.
(J) 98. You people use corn husks, don't you?
(K) 99. Yes. Yes, we use corn husks.
(G) 100. Straw, or corn husks ...
(J) 101. Yes. We don't have corn husks, therefore ...

(G) 102. O, I do talk quickly and loudly, don't I? 103. When I mislaid something, I said, "I can't find anything." 104. That man took a book, didn't he?

(J) 105. A book?

(G) 106. Oh, that ... that recording thing ... that thing he took, the Brahman.

(K) 107. Did he take a tape recorder?

(J) 108. The Brahman took a book.

(G) 109. Yes, he took a book, didn't he?

(J) 110. He said he would bring it again, but will he bring it or not?

(G) 111. "Will he bring it or not?" she's saying. He probably took it (for keeps), that man.

(K) 112. Mm.

(J) 113. Did you wash your hair today?

(G) 114. Yes, I washed my hair. Well, er, they brought some oil dregs; that daughter of Tek Bahadur's maternal aunt. The one who lives below the road. That daughter, Kamsyo, brought some oil dregs. So then with the dregs I washed it.

(K) 115. (Indicating a knife) What's this thing? What do they cut with it?

(G) 116. It's their cutting thing, isn't it? For cutting vegetables.

(J) 117. For cutting vegetables; for cutting meat.

(K) 118. It's just like the thing the Tibetans carry, isn't it?

(G) 119. Quite similar, I guess.

(K) 120. All the dishes are for different uses.

(G) 121. The senior one who went with them did the same. That's the way they make them I guess.

(K) 122. Down below they have another servant, they say.

(G) 123. Really?

(K) 124. They employ another person he said.

(G) 125. Well what do they do?

(K) 126. They do the same work there as they do here.

(G) 127. Oh. They study the language?

(K) 128. Yes. Just the same.

(G) 129. Two hours?

(K) 130. Three hours.

(G) 131. Yes, it is three hours.

(K) 132. They're knocking off the guavas, aren't they. Isn't this one fallen? Both have fallen.

(G) 133. What a big stick they have!

(K) 134. Why are they knocking them down like that?

(G) 135. They bring them here to sell them. How much do they give for each one? I don't know. Perhaps ten paisa.

(K) 136. They give ten paisa for just one?

(G) 137. They say it's cheap to give ten paisa each. They gave ten paisa to that "Sora Jat" youngest daughter the other day.

(K) 138. Do they buy them for eating?

(G) 139. Of course, for eating here.

(J) 140. We give only five paisa.

(K) 141. Five paisa?

(J) 142. Five paisa.
(G) 143. That child said they had given ten paisa.
(J) 144. Oh yes, if they are big.
(G) 145. Goodness! They weren't very big. Just medium, that's all.
(K) 146. So that's the way it is. They pay money for the things they eat.
(G) 147. Yes, for oranges they give five paisa.
(J) 148. Are there a lot of oranges around?
(K) 149. There are a lot around.
(G) 150. In the lower Chettri village there are a lot available.
(K) 151. They are down below. They're not in the Gurung places. They are only in the Chettri/Brahman places.
(G) 152. In the places of the Chettri/Brahman.
(J) 153. They're not in the Gurung village?
(K) 154. That's right.
(G) 155. There aren't any.
(J) 156. Why don't you plant them?
(G) 157. Mm? Why don't we plant them?
(J) 158. Aren't there any trees?
(K) 159. That's right.
(G) 160. There aren't any trees. Maybe just a few.
(J) 161. If you planted them it would be OK.
(G) 162. Yes, if we planted them it would be OK.
(K) 163. Those children just sat, and didn't give any. These Gurungs eat them all up.
(G) 164. Yes.
(W) 165. I call the Pokhara going man "younger brother". If I call him "younger brother" ...
(K) 166. Yes?
(W) 167. What should I call you?
(G) 168. What should he call you?
(W) 169. "Youngest daughter".
(K) 170. Eh?
(J) 171. Are you "youngest daughter"?
(K) 172. Eh?
(J) 173. Are you "youngest daughter"?
(K) 174. Yes, I'm "youngest daughter".
(G) 175a No, you're not "youngest daughter," are you?
(K) 175b Yes.
(G) 176. But here in the village what kinship relationship do you have?
(K) 177. It is "youngest daughter".
(J) 178. "Youngest daughter".
(K) 179. That's right.
(J) 180. I am also "youngest daughter".
(G) 181. Being "youngest son's" wife you are (called) "youngest daughter".
(K) 182. Yes, "youngest daughter".
(G) 183. But of the upper place are you "youngest daughter," or "2nd daughter," or "3rd daughter"?
(K) 184. I am "youngest daughter".
(G) 185. Oh yes.

(K) 186a I am "youngest daughter" in my own right.
(G) 186b Oh yes.
(K) 187. In the Brahman/Chettri village, depending on what the husband is, so they call (the wife).
(G) 188. Mm.
(K) 189. But with us Gurungs, if you are the eldest daughter you are called "eldest daughter".
(G) 190. Mm.
(K) 191. If you are the youngest daughter, you are called "youngest daughter".
(G) 192. Yes, you are indeed "youngest daughter".
(J) 193. How many eldest sisters do you have?
(K) 194. Eldest sister?
(J) 195. Yes.
(K) 196. Eldest sister, though, ...
(G) 197. How many eldest sisters? 198. You can only have one eldest sister.
(J) 199. Sisters, then, sisters?
(K) 200. Did she ask how many sisters I have who are older than I?
(G) 201. Yes, "3rd daughter" "2nd daughter" "4th daughter"
(J) 202. Yes, "3rd daughter" "2nd daughter". How many do you have in your family?
(K) 203. None. There is just "1st daughter".
(J) 204. Just "1st daughter".
(K) 205. Mm.
(G) 206. Just "1st daughter".
(J) 207. Did your mother bear any other daughters?
(K) 208. No, there aren't any. She didn't bear any others.
(J) 209. Just two girls.
(K) 210. Only my eldest sister and myself were born and then mother died.
(J) 211. Your mother died?
(K) 212. Mm.
(J) 213. And boys?
(K) 214. There were no boys. My maternal aunt has boys.
(G) 215. Oh. The ones who came down here the day before yesterday?
(K) 216. Mm
(G) 217. "My brother-in-law," he said (referring to K's husband).
(K) 218. We had different mothers, but the mothers were two sisters, you see?
(G) 219. Mm.
(K) 220. They were two sisters. My mother was "youngest daughter". My "brother's" was "1st daughter".
(G) 221. That young man was here.
(K) 222. He is the master of the upper school.
(G) 223. Oh. The master?
(K) 224. Yes, he is the master.
(G) 225. Well! Really!
(J) 226. Your brother-in-law ...
(G) 227. Your "brother-in-law". Goodness! Is she calling "youngest son" your "brother-in-law"?
(J) 228. What do you call "1st daughter's" husband?

(K) 229. I call "1st daughter's" husband "brother-in-law".

(G) 230. "1st daughter's" husband is called "brother-in-law".

(J) 231. Mm. Well do you have a "brother-in-law".

(K) 232. I have.

(W) 233. Where does he come from?

(K) 234. What?

(W) 235. Where does he come from?

(K) 236. He comes from Mnisa

(J) 237. Mnisa?

(K) 238. Mm.

(G) 239. So she went to Mnisa?

(J) 240. Do they have any sons or daughters?

(K) 241. Yes. One daughter has been born.

(J) 242. Mm.

(K) 243. One daughter.

(G) 244. One daughter she said, one daughter.

(J) 245. How many years old?

(K) 246. How old? I don't know. 247. She'll be three or
four she said. Three or four, I think. 248. She's
big enough to talk well. Yes, she's that big.

(J) 249. Yesterday, rather the day before yesterday, Deuga
brought two of our friends from Pokhara.
250. While he was bringing them, another person also
came.

(K) 251. Yes, he was my brother.

(J) 252. He was your brother?

(K) 252a Mm.

(J) 252b Oh, your brother.

(K) 253. Yes.

(J) 254. How many do you have?

(K) 255. There are four.

(J) 256. You have four brother, do you?

(K) 257. Yes.

(J) 258. Oh.

(K) 259. "1st son," "2nd son," and "3rd son," and the youngest who came here. He is that master. "3rd son" and the youngest, who came here the day before yesterday, went to Pokhara to be soldiers.

(J) 260. To be soldiers?

(K) 261. (Deuga) met with him and that's probably why he hasn't come.

(G) 262. Yes, that's probably what's happened.

(K) 263. Having got together down there he hasn't come (home).

(G) 264. Yes.

(J) 265. In India or ...?

(K) 266. Yes, he's gone to India.

(G) 267. He hasn't come because they've got together (down there).

(W) 268. How many went?

(K) 269. What?

(W) 270. How many went to be soldiers?

(K) 271. How many went?

(W) 272. Yes.

(J) 273. Your brother ...

(W) 274. Mm.

(K) 275. Two brothers went.

(J) 276. Two went?

(K) 277. Yes.

(G) 278. For meeting (them) he came down here. He came here to ask. That one went, did he?

(K) 279. Yes.

(G) 280. He came down to ask, but since we weren't here he went.

(K) 281. He came down here, did he?

(G) 282. That's how he went. I met him as he was going.

(K) 283. Mm.

(G) 284. It was raining like that.

(K) 285. They left early this morning, did they?

(G) 286. Yes. Early in the morning, I would think.

(K) 287. This person (her husband) came a little late. He ate rice. What did he do? He came down late. So they must have met in Pokhara; they weren't able to go from here to Pokhara together. So now he's staying down there (with them).

(G) 288. Mm.

(K) 289. Yes, he's staying together with my brothers down there.

(G) 290. That must be what has happened.

(J) 291. Is your youngest brother married?

(K) 292. No.

(J) 293. (He's) not married? What about your eldest brother.

(K) 294. My eldest brother is not married. "2nd son" is.

(J) 295. "2nd son" is?

(K) 296. Mm.

(J) 297. Is he in the village or?

(K) 298. Yes. He's in the village.

(J) 299. He's in the village?

(K) 300. Yes.

(J) 301. Have I seen him or not? I dont know him.

(K) 302. You've probably not seen him. "2nd son" stays in the buffalo shelters (in the grazing hills).

(J) 303. Oh.

(K) 304. He stays in the buffalo cattle shelters. Just now he has come down to the village. My eldest brother is in India.

(J) 305. Oh.

(K) 306. "3rd son" and my younger brother went today.

(J) 307. Who is in India? Your eldest brother?

(K) 308. Yes, my eldest brother is in India.

(J) 309. Is he a soldier or?

(K) 310. Yes. The two youngest went today. Now "2nd son" is the only one at home.

(J) 311. Oh. Is your father alive?

(K) 312. Yes.

(J) 313. Does he live alone?

(K) 314. Yes, he is alone.

(J) 315. He stays alone, does he?

(K) 316. Yes. He doesn't stay with me but he does stay with my father's brother and mother's sister,

(J) 317. Oh yes. Your mother has died.

(K) 318. Yes, my mother had gone with her soldier husband--she died. He had gone to be a soldier. When my mother had died, I was only a small child. From then (he has lived alone).

(J) 319. At the time of your wedding was your mother alive?

(K) 320. No.

(G) 321. No.

(K) 322. Is this broken, is it?

(G) 323. Yes.

(K) 324. What's this thing used for?

(J) 325. Surje did it.

(K) 326. Surje broke it, did he?

(J) 327. Yes, what a child!

(G) 328. Now that the senior persons are going, these things are set aside for people begging.

(K) 329. They are going in a week from yesterday, they said.

(G) 330. Yes, they said they were going in a week from yesterday.

(K) 331. They are going in a week from yesterday, are they? Mother-of-Surje! Are you going in a week from yesterday?

(J) 332. From yesterday?

(K) 333. In a week from yesterday, are you going?

(J) 334. In a week?

(K) 335. Yes.

(J) 336. We are going in a week from yesterday.

(K) 337. You're going on Friday?

(J) 338. We're going from the village.

(K) 339. Mm.

(J) 340. A week from today we'll be getting in the aeroplane and going to Kathmandu.

(K) 341. Oh you're going to Pokhara on Friday; staying there, then boarding the plane on Saturday?

(J) 342. Yes.

(K) 343. Oh.

(W) 344. We're going to Kathmandu.

(G) 345. Well, when are you coming back?

(K) 346. I don't know. When will they be coming? We will have to ask Mother-of-Surje and Father-of-Surje.

(G) 347. When are you coming she said.

(J) 347a In ten months.

(K) 348. Are you coming again in ten months?

(J) 349. Mm.

(K) 350. Will they come or not?

(W) 351. In October next year.

(J) 352. In October next year.

(W) 353. We will come and you will come. Is that OK? Is that OK or not?

(K) 354. OK

(G) 355. In October next year (you're) coming here.

(J) 356. We're coming here.

(G) 357. The people who were here the day before yesterday are coming again in March they say.

(J) 358. (They're) coming in March.

(G) 359. It's not you. Who is it then?
(J) 360. We are not able to come in February.
(G) 361. Oh!
(J) 362. Two women and a man are coming.
(G) 363. Oh! Another is coming.
(J) 363a Men and women, they're all coming.
(G) 363b It must be a married couple who are coming or (who)?
(K) 364. Is it the senior man who came a while back?
(J) 365. He's not coming.
(W) 366. The Director's not coming.
(K) 367. He's not coming?
(G) 368. It's not the Director?
(J) 369. He's not coming. He's not able to come.
(G) 370. Oh? Where are they going to arrange to stay? In the fields of my paternal uncle, the head man who lives down below.
(J) 371. They are going to stay in the field up there on the hill.
(W) 372. Cattle sheds will have to be made.
(J) 373. Cattle sheds will have to be made.
(K) 374. Oh?
(J) 375. Once the cow sheds have been made they can stay here.
(K) 376. Are they all going to stay here?
(J) 377. Only for three weeks.
(K) 378. Three years?
(G) 379. She said "three weeks".
(J) 380. Mm.
(G) 381. Three weeks?
(J) 382. Yes, three weeks.
(K) 383. Oh.
(W) 384. Three weeks.
(J) 385. At that time they'll be going for walks, ...
(K) 386. Mm.
(J) 387. They'll be going to other villages, ...
(G) 388. Mm.
(J) 389. Some will be asking you about your work, ...
(G) 390. Mm.
(J) 391. About your food, ...
(G) 392. Mm.
(J) 393. (They'll) have to ask, ...
(G) 394. Mm.
(J) 395. You'll have to teach them a little Nepali ...
(G) 396. Oh?
(J) 397. Because the other people don't know Nepali.
(G) 398. Oh?
(J) 399. The two women know Nepali.
(G) 400. Yes. The two women know Nepali.
(K) 400a Yes.
(G) 400b Who did they make the arrangements with?
(W) 401. With the deputy leader.
(G) 402. Yes, he said, "Will you seek people for guarding the cattle sheds, for washing clothes, for washing dishes, for fetching water? Seek them out."

(J) 403. Will they be needed or not? I don't know. If they need them then, they can ask for people, but if they don't need them, they will be able to do the washing oneself?
(G) 404. Me?
(J) 405. No.
(G) 406. Eh?
(K) 407. If a person isn't needed, (he'll) do the washing himself, she said.
(J) 407a Himself.
(G) 408. Eh! They'll do the washing themselves, did she say?
(K) 409. Mm.
(G) 410. Yes. "They can do the washing themselves," you should say. You said, "you".
(J) 411. What should one say? "Themselves"?
(K) 412. "Themselves".
(W) 413. Their own?
(K) 414. Mm. Their own washing.
(J) 415. Themselves.
(K) 416. Mm.
(G) 417. In Nepali language, "They'll wash their own clothes and dishes."
(J) 418. Yes. In Gurung what do you say? "khiina khruqba"?
(K) 419. Yes, "khemaEqna khruqba".
(G) 420. They'll wash their own dishes ...
(K) 421. If there's only one person you say "khidnaq khruqba" ...
(J) 422. Yes.
(K) 423. If there are two you say "khemaEqna khruqba".
(J) 424. Mm.
(W) 425. In Kathmandu you teach Gurung to Mother-of-Surje.
(J) 426. Just this way.
(K) 427. Mm.
(W) 428. We'll be living (there) for ten months.
(K) 429. Mm.
(W) 430. The cold months have come. Covering blankets ...
(K) 431. Eh?
(W) 432. Covering blankets ...
(J) 433. Do you have any or not?
(K) 434. Covering? 435. For covering in the night?
(J) 436. Yes - nighttime covering blankets.
(K) 437. I have to take some covering blankets for the nighttime, do I?
(J) 438. Yes.
(W) 439. You'll have to take them.
(G) 440. Hum..at.. grandfather is going, I suppose?
(K) 441. Both grandfather and I are going.
(G) 442. You are going together.
(K) 443. Mm.
(G) 444. Eh ... The day after tomorrow?
(K) 445. A week from yesterday.
(G) 446. The day after tomorrow ... a week from yesterday, I mean, you're going
(K) 447. Yes.

(G) 448. Oho. Now you will get to see a lot, Are you going
in order to teach Gurung, or what?
(K) 449. Yes. Do I have to take blankets?
(J) 450. Yes, the two of you will have to take them.
(K) 451. Mm.
(J) 452. In Kathmandu it gets cold.
(K) 453. Cold?
(J) 454. Yes.
(K) 455. It gets very cold here also.
(G) 456. Yes, it gets cold here.
(K) 456a Now it gets very cold here.
(J) 457. Yes - it's the same (there).
(G) 458. Well!
(J) 459. In the aeroplane there is space for your luggage.
(K) 460. Mm.
(J) 461. For your clothes and blankets.
(K) 462. Mm.
(W) 463. January, next year, we are going to India.
(K) 464. Oh?
(W) 465. We two, together.
(K) 466. Mm.
(W) 467. You, and the Pokhara-going-man will stay in Kathmandu.
(K) 468. Mm.
(W) 469. In January.
(K) 470. In January?
(J) 471. In January.
(K) 472. Oh, yes.
(G) 473. Are you going now and coming back in January?
(K) 474. They're going to India in January, they said.
(G) 475. Oh.
(J) 476. But we're returning to Kathmandu.
(K) 477. Mm.
(G) 478. Mm. She's going to be a mother, isn't she?
(K) 479. Probably.
(G) 480. She's shut her eyes.
(K) 481. She is expecting; we're both expecting.
(G) 482. From now on you'll be eating chicken. You'll be
needing clarrified butter. 483. After the baby has
arrived, come! 484. When you've had a fine son,
come! eh?
(J) 485. What?
(G) 486. When you've had a fine son, come! eh?
(J) 487. Fine?
(G) 487a Yes, fine indeed.
(J) 487b Fine indeed?
(G) 488. Yes, "fine". This Surje is fine. We say that of all
two-year olds that are saying "Mummy! Mummy!" They're
fine.
(K) 489. What month was he born in?
(G) 490. What month? October? I'll ask. 491. I think
Surje was born in October. 492. Isn't that so?
(J) 493. It was in October he was born.
(G) 494. Yes. That's when it was, October! Surje was born in
October. That was the month of his birth.

(K) 495. He was born in October, was he?

(J) 496. Mm.

(K) 497. Was he born here, or did they bring him here after he was born lower down?

(J) 498. He was born lower down.

(G) 499. After he was born lower down they brought him here probably.

(K) 500. Probably she went to the hospital, didn't she?

(J) 501. Mm.

(G) 502. (He) was probably born in the hospital.

(K) 503. It was probably a hospital.

(J) 504. British women have babies at home.

(K) 505. Mm.

(J) 506. In our country they go to the hospital.

(K) 507. Mm.

(J) 508. After the baby was born I stayed a week in the hospital, then went home.

(K) 509. Oh. What has the Pokhara-going-man gone to get?

(W) 510. Pokhara?

(K) 511. Yes.

(G) 512. He went to meet his brother-in-law, probably.

(K) 513. Yes, he met his brother-in-law. They stayed together down there.

(G) 514. Yes. They probably stayed.

(K) 515. I only sent one mana of rice with him.

(G) 516. Mm.

(K) 517. Yesterday he was to come. I said, "Will you come later today or not?" "If I am able, I will come; if not, I won't come." That's what he said. I only sent with him a little bit of rice. He didn't have any work to do. He was to go to the air strip and then come, just that. He didn't have to bring much. I only sent one mana of rice with him. What would he have eaten this morning?

(G) 518. Their own friends probably gave them something to eat down there. I don't know.

(J) 519. They went at 8 o'clock ...

(K) 520. Mm.

(J) 521. They would have arrived at 12 noon ...

(K) 522. Mm.

(J) 523. After they ate rice they went. This morning did you have to cook rice? Did you cook it or not?

(K) 524. I cooked it. Since he said he would come last night I cooked rice last night and kept it.

(G) 525. You cooked it last night, indeed.

(K) 526. He didn't come yesterday evening. So I ate it all this morning.

(J) 527. Yes.

(K) 528. I cooked more - set it aside, but he still hasn't come.

(G) 529. For "eat it all" we say "tswawaai".

(J) 530. Yes.

(G) 531. (To K) So you are waiting and waiting, and still waiting.

6. Horse Festival - I

(Written out and read by D.)

1. nga, tsaiqdra, ngahq yaah-maqle, kaaqTmahnDu
I chaitra five go-while Kathmandu

TUqDikhela-ri, gohDaq dzaadra, ngyoh-bari, yaah-la.
Tundikhel-in horse festival look-purp go-past

tihyA-r-baqe .. (dui badze) yaah-la. 2. tsahmareq tsaq
afternoon-in-of two o'clock go-past ? that

tih-ri, bele nAAq yuq-i. 3. nga-di tshadaq bo-la.
time-in much rain descend-past I-agt umbrella take-past

4. tara, kwiq mih-di, tshadaq ah-bo-na. 5. bele
but some person-agt umbrella not-take-past much

nAAq yuq-la. 6. dzahleq nga, tsaq mAgal thAAqna-e
rain descend-past then I that Mangal Than-of

ui-r .. raaq-la. kwiq mih mAgal thAAqna-r-baqe,
front-in stand-past some person Mangal Than-in-of

dIhq-phiri, mwihq plihq, baal phoq-i biriq, ngyoh-la.
house-above rupee four fee pay-past after look-past

7. dzahleq, tsaq-r .. raaq-na raaq-n nga-lai bele
then that-of stand-cont stand-cont I-to much

phaDi-di-i, tshaa ta-ma pheqri, tsaq mAgala thAAqna-uleq,
tired-Nep-past thus be-prot again that Mangal Than-from

kyuqru kyuqru yaah-i. 8. ma poqsTa aphis mu-baqe
along along go-past lower post office be-of

soda-r phe-n-di. 9. dzahleq pheqri piru kha-i.
foreground-in arrive-go-past then again level come-past

10. dzahleq, pheqri, pudliq saDaga yaah-baqe ThaaDoq gyAAhq-r
then again Putali Sadak go-of upper road-in

kha-i. 11. tsaq-r kha-i biriq, Ti-ma Ti-m
come-past that-to come-past after stay-prot stay-prot

besyeri nAAq yuq-i nga-d .. nga-d tsaq-r kha-i
much rain descend-past I-agt I-agt that-to come-past

biriq, Ti-ma Ti-m, besyeri nAAq yuq-i.
after stay-prot stay-prot much rain descend-past

12. tshadaq .. ah-bo-baqe mih-lai, besyeri nAAq-d
umbrella not-take-of person-to much rain-agt

ngithruqkale pAAq-I. 13. nga-lai-di, pahli mattreq,
completely soak-past I-to-emp foot only

tsyuguq tsyuguq pAAq-I. 14. ngaq-e tshadaq-ri, mih
little little soak-past I-of umbrella-in person

kuq-de tsyuq-de, nga-neq baalu .. oqt-ti-bari..
nine-amount ten-amount I-with together shelter-Nep-purp

kha-la. tara nga, pheqri .. tshorOq ngAAh-I biriq, nga
come-past but I again discomfort feel-past after I

arkoq kloh-r sardiq yaah-i. 15. dzahleq tsaq kloh-r
another place-in move go-past then that place-in

Ti-ma Ti-m, tsaq-r (tsaaqr) batti-i. 16. (tsaaqr)
stay-prot stay-prot that-in four o'clock-past four

batti-ba.e liUdiq, balla arkoq arkoq raaqdze-r-baqe
o'clock-of after finally other other king-in-of

raaqdzdud-dzau kha-i. 17. dah-maq
ambassador-pl come-past (following one another)-prot

dah-m yuq-i. 18. dzahleq
(following one another)-prot descent-past then

pheqri, .. thaaq numa, balla, nehbala-r-ba.e mrU yuq-i.
again last one finally Nepal-in-of king descend-past

19. asOq lili gohDaq kre-baqe mih-dzau yuq-la,
infront behind horse mount-of person-pl descend-past

mAAdzuri, mlonggya Tyaaksiq-ri, mrU yuq-i.
(in the middle) black limousine-in king descend-past

20. dzahleq mrU tshyiqn grihq bairu raaq-i. 21. dai
then king moment one outside stand-past then

biriq, praahriq-di, milDeriq-di, paai bEqn baadza, Dohl
after police-agt military-agt pipe band play drum

raah-i biriq, soloD pI-I. mrU .. mrU-lai-di.
play-past after salute give-past king king-to-emp

22. dzahleq balla mrU, khiq-e kurdzi phir kUq-n. kUq-I.
then finally king self-of seat upon sit-imp sit-past

23. dzahleq balla gohDaq kheql suruq la-[illegible] 24. pailaq ..
then finally horse games begin do-past first

gohDaq	..	plihq	..	gohDaq	plihq,	kyoh-i.	25. tsaq	Toliq-ri,
horse		four		horse	four	run-past	that	group-in

grihq	kwri-yaah-i.	26. pheqri,	arkoq,	Tuhq	Toliq	kyoh-i.
one	fall-go-past	again	another	six	group	run-past

27. tsaq-ri,	khab-aiq	ah-kwrih.	28. pheqri,	arkoq	..	ngahq
that-in	who-emp	not-fall	again	another		five

Toliq	kyoh-i.	29. pheqri,	ma	..	poqsT	aphis	sodaq-ri,
group	run-past	again	down		post	office	foreground-in

grihq	gohDaq	ne	baalu-n,	gohDaq	mih	kwrih-yaah-i.
one	horse	with	with-emp	horse	person	fall-go-past

30. dzahleq,	reDkras	tsiqTThaa	pI-baqe	moToraaq-di,	mileTin
then	(Red Cross)	lottery	give-of	van-agt	military

aspatalaq-ri	bo-yaah-i.	31. dzahleq	pheqri,	tsaq	nAAq
hospital-in	take-go-past	then	again	that	rain

nOhnO-naa,	pheqri	saaikal	kheql	la-i.	32. saaikal	kheql
inside-emp	again	cycle	game	do-past	cycle	game

la-ma	..	tsaq	mih-e	mI	nga-lai	thaa	ah-rehq.
do-ptc		that	person-of	name	I-to	knowledge	not-be

33. arkoq	angredzi,	grihq,	seken	ta-i	u-toq,	nehqpali
another	English	one	second	be-past	or-what	Nepali

phoqs	ta-i.	34. dzahleq	tsaq-r	Ti-na	Ti-n,	(pAAqts)
first	be-past	then	that-in	stay-cont	stay-cont	five

batti-di,	ngeh	kI-baqe	tih	tuh-di,	tsaq-kaaran,	nga
o'clock-past	milk	get-ger	time	must-past	that-reason	I

dIhq-r	kha-i.
house-in	come-past

Free Translation: Horse Festival - I

1. On the 5th of Caitra, in the Kathmandu Tundikhel, I went to watch the horse festival. In the afternoon at 2 o'clock I went. 2. At that time it was raining a lot. 3. I took an umbrella. 4. But some people didn't bring umbrellas. 5. A lot of rain fell. 6. I was standing in front of the Mangal Than. Some people, having paid four rupees watched from above the Mangal Than. 7. Standing, standing there I became very tired and so went down away from the Mangal Than. 8. I came to the lower Post Office foreground. 9. From there I went straight. 10. Then I came to the upper road to Putali Sadak.

11. When I came there I stood and stood, and again it was raining a lot. 12. Those who hadn't brought umbrellas were completely soaked. 13. Only my feet got a little bit wet. 14. About nine or ten people came under my umbrella to avoid the rain, but I found that uncomfortable, so moved to another place. 15. At that place I stood and stood, and there it struck four o'clock. 16. Finally, after four o'clock, the ambassadors from other countries came. 17. One after the other they came. 18. Then finally, the last one to come was the Nepalese king. 19. In front and behind were men on horses. In between, the king came in a black limousine. 20. for a moment the king stood outside. 21. Then the police and the military gave a salute to the king, with the pipe band and drums playing. 22. Then at last the king sat down on his chair. 23. Finally they began the horse games. 24. First four horses ran. 25. In that group one fell. 26. Then a group of six ran. 27. In that group none fell. 28. Then a group of five ran. 29. In front of the post office a man fell with his horse. 30. Then the Red Cross lottery van took the man to the Military Hospital. 31. Then in the rain they commenced the cycle games. 32. Doing the cycle races - there was a man whose name I don't know. 33. An Englishman came second, a Nepali first. 34. As I stayed there it struck five o'clock. The time for getting milk had come; therefore I came home.

7. Horse Festival - II
(Narrated by D from memory.)

1. tsaiqdra ngahq yaahq-maleq, TUqDikhela-ri, nga,
chaitr five go-while Tundikhel-in I

gohDaq dzaadra ngyoh-bari, tihyA-r-baqe (dui badze)
horse festival look-purp afternoon-in-of two o'clock

yaah-laq. 2. tsaq tih-ri, besyeri nAAq yuq-la.
go-past that time-in much rain descend-past

3. dzahleq, nga-di tshadaq bo-la. 4. dzahleq, tsaq
then I-agt umbrella take-past then that

mAgala thAAqna-ri, mih-di .. raaq-i. '-lehq mih
Mangal Than-in person-agt stand-past many person

tsaq-r-na mu-la. kwiq mih mAgala thAAqna, reqr-ba.e
that-in-emp be-past some person Mangal Than surrounding-of

dIhq phiri, mwihq plihq baali phoq-syi, aDi-phir
house upon rupees four fee pay-past upstairs-upon

Ti-syi ngyoh-la. 5. dzahleq, ngi, aru mih-dzaga
stay-past look-past then we other person-other

dzamman tsaq-r-na raaq-i biriq, ngyoh-i, besyeri nAAq
all that-in-emp stand-past after look-past much rain

yuq-i. 6. kwiq mih-di tshadaq ah-bo-na, tsaq
descend-past some person-agt umbrella not-take-cont that

mih-dzau-lai bele nAAq-d pAAq-I. 7. tara nga-di, tshadaq
person-pl-to very rain-agt soak-past but I-agt umbrella

bo-la. 8. pheqri, nga tsaq mAgala thAAqna-uleq, mai
take-past again I that Mangal Than-from lower

kyuqru kyuqru yaah-i. 9. ma, poqsT aphis mu-baqe
along along go-past lower post office be-of

soda-r phe-ne-i biriq, pheqri, kyai piru,
forecourt-in reach-go-past after again yonder (straight ahead)

yaah-i. 10. kyai piru-le pheqri, pudliq saDak yaah-baqe
go-past there direct-by again Putali street go-of

ThaaDoq gyAAhq-U kha-i. 11. dzahleq tsaq-r kha-i
upper road-by come-past then that-in come-past

biriq, tsaq-r Ti-i biriq ngyoh-i. 12. tsaq-r
after that-in stay-past after look-past that-in

kha-maq-e besyeri nAAq yuq-i kwiq mih, tshadaq
come-while-emp much rain descend-past some person umbrella

ah-reh-baqe mih-dzaga, nga-ne baalu Ti-kha-i.
not-be-of person-other I-with with stay-come-past

13. dzahleq, nga tsaq-maE-ne baalu Ti-na Ti-n pheqri
then I he-pl-with with stay-cont stay-cont again

tshorOq ngAAh-I. 14. pheqri, arkoq kloh-r sardiq
discomfort feel-past again another place-in move

yaah-i. 15. tsaq kloh-r Ti-i biriq, ngyoh-ma
go-past that place-in stay-past after look-prot

ngyoh-m balla, (tsaaqr) batti-ba.e liUdiq, arkoq arkoq
look-prot finally four o'clock-of after other other

raaqdze-r-ba.e raaqdzdud-dzau balla yuq-i. 16. dzahleq
king-in-of ambassador-pl finally descend-past then

pheqri, thaaq numa, balla nehbalar-baqe mrU yuq-i
again last time finally Nepal-of king descend-past

biriq, bairu raaq-i. 17. tsaq-e, asOq lili, gohDaq
after outside stand-past he-of before behind horse

kre-baqe mih-dzau mu-la, nehbalar-e mrU, mlonggya Tyaaksi-ri
mount-of person-pl be-past Nepal-of king black limousine-in

kre-i biriq yuq-la. 18. dzahleq mrU tshyiqn grihq
mount-past after descend-past then king moment one

bairu raaq-i biriq, praahriq milDeriq-di, soloD pI-I.
outside stand-past after police military-agt salute give-past

19. paai bEqn raah-i biriq Dohql raah-i biriq, mrU-lai
pipe band play-past after drum play-past after king-to

soloD pI-I. 20. dzahleq pheqri, gohDaq kheql .. mrU
salute give-past then again horse games king

khiq-e kurdzi phir kUq-n-di, dai gohDaq kheql suru la-i
his-of seat upon sit-go-past then horse play begin do-past

pallaq. 21. pallaq gohDaq plihq kyoh-la. kyoh-ma kyoh-m,
first first horse four run-inf run-prot run-prot

ngi mu-baqe soda-r phe-kha-ba tih-ri, arkoq gohDaq
we be-of foreground-in reach-come-ger time-in another horse

grihq kwri-yaah-i. 22. dzahleq pheqri, gohDaq Tuhq-gu
one fall-go-past then again horse six-class

dapha kyoh-i. 23. tsaq-ri, khab-aiq ah-kwrih. 24. pheqri,
group run-past that-in who-emp not-fall again

arkoq, ngahq .. ngahq-oTa dapha kyoh-i. 25. tsaq-ri,
another five five-class section run-past that-in

ma .. poqsT aphis soda-ri, gohDaq-le, mih-ne, besyeri
lower post office foreground-in horse-with person-with much

kwrih-yaah-i. 26. dzahleq, tsaq kwrih-yaah-baqe mih-lai
fall-go-past then that fall-go-of person-to

gohDaq thedeq-n kyoh-i, mih praah-l ah-khAAq, dzahleq,
horse riderless-adv run-past person walk-inf not-able then

reDkras tsiqTThaa moTaraq-di mileTiqn aspatalaq-ri
(Red Cross) lottery car-agt military hospital-in

bo-yaah-i. 27. dzahleq, pheqri, gohDaq kheql khAAq-di,
take-go-past then again horse play finish-past

dai saaikaqla kheql suru la-i. 28. tara, angredziq grihq
then cycle play begin do-past but English one

mu-la, aru taaqn nehpali mu-la, nehpali grihq phoqs
be-past another all Nepalese be-past Nepalese one first

ta-i, angredziq segen ta-i, tara tsaq-maE mI nga-lai
be-past English second be-past but he-of name I-to

thaa ah-rehq, dzahleq pheqri, nAAq tsyuguq tsyuguq
knowledge not-be then again rain little little

tsae-i ani ngeh kI-baqe tih tuh-i, gahDi ngyoh-ma,
finish-past then milk buy-of time must-past clock look-ptc

(pAAqts) batti-na, dzahleq pheqri dIhq-r kha-i, sisiq
five o'clock-emp then again house-in come-past bottle

kI-I, ngeh kI-baqr yaah-di, ngeh kI-I biriq kha-di,
get-past milk get-purp go-past milk get-past after come-past

nEsaq-r, dIhq-r kha-i kaE tsa-di, kaE tsa-i
evening-in house-in come-past rice eat-past rice eat-past

tshyiqn grihq .. kUq-di, dai ro-Di-i.
moment one sit-past then sleep-cont-past

Free Translation: Horse Festival - II

1. On the fifth of Chaitr I went to the Tundikhel in the afternoon, around two p.m., to watch the Horse Festival. 2. At that time it was raining a lot. 3. I had taken an umbrella. 4. At Mangal Than people were standing; there were a lot of people there. Some people paid four rupees for a vantage point on the surroundings of Mangal Than. From the upstairs they were able to watch. 5. We, all the other people, had to stand to watch. A lot of rain fell. 6. Some people hadn't brought umbrellas. Those people were completely soaked by the rain. 7. However, I had brought an umbrella. 8. From the Mangal Than I went lower down. 9. When I reached the forecourt in front of the Post Office I turned and went straight ahead. 10. Then by the road which goes towards Putali Sadak I came along. 11. When I came there, I stayed there to watch. 12. As I came along there a lot of rain fell. Some people, the ones who had not brought umbrellas, came to stand by me. 13. I kept standing with them, but then it became uncomfortable for me. 14. So I moved to another place. 15. Standing in that place I watched finally. After four p.m. the ambassadors from other countries finally came. 16. Then finally the Nepalese king came and waited outside. 17. In front and behind him were men on horses. The king drove in a black limousine. 18. Then as the king waited outside, the police and the military gave him a salute. 19. The pipe band played, and the big drum was struck as the salute was given to the king. 20. The king sat down in his own chair, then the horse games began first. 21. First four horses ran. As they were running along one fell down right in front of where we were. 22. Then a group of six came running. 23. Of those none fell down. 24. Then a group of five came running. 25. In that group a whole lot of them fell down, down near the Post Office. 26. Then one horse went running off without its rider. The rider couldn't walk. The Red Cross lottery van took him to the military hospital. 27. Then the horse games finished. After that they commenced the cycle games. 28. There was one English man. The others were all Nepalese. A Nepali came first. The Englishman came second, but I don't know his name. The rain had eased off a bit. Then it was the time to get milk. I looked at the clock and saw it was five o'clock. So I came home again, got the bottles, and went to get the milk. When I got the milk I came home. In the evening I ate rice, sat for a little while, then slept.

8. Narsuba and the Three Bears
(Narrated by D.)

1. tshaa-baqe kloh grihq-ri, narsuba bi-baqe koloq
thus-of place one-in Narsuba call-ger child

grihq mu-na. 2. tsaq, ti-gaE, bana-ra guhqm-di-bar
one be-cont that one-day jungle-in stroll-Nep-purp

yaah-na. 3. bana-ra guhqm-di-bar yaah-maq, bana
go-ptc jungle-in stroll-Nep-purp go-ptc jungle

mAAhdzu-ri, bana noh-ri, tshaa-baqe dIhq grihq mrO-I.
amongst-in jungle inside-in thus-of house one see-past

4. tsaq dIhq, bahluq aaba negoq bahluq AAma, bahluq
that house bear father and bear mother bear

dzahdzaq-e dIhq mu-la. 5. bahluq AAma-di, kaE Taah
baby-of house be-past bear mother-agt rice vegetables

yoh-na. 6. bahluq aaba-di, "oho, togoq '-laqla mu. togoq
cook-cont bear father-agt oh! now hot be now

ah-tsa-le. 7. tshyiqn grihq, tsaq khaagu guhqm-di-le,
not-eat-hort moment one he together stroll-Nep-hort

dai biriq, kha-i biriq, tsa-le." bi-i. 8.
then after come-past after thus-adv say-past

"ta-m-di-diyA, tshyoq yaah-le." bi-i biriq, bahluq
be-pres-cont-if emp go-hort say-past after bear

AAma, bahluq dzahdzaq, bahluq aaba, sOq-na sOq-na
mother bear baby bear father three-group three-group

guhqm-di-n-di. 9. guhqm-di-ba.e bela-ri, narsuba
stroll-Nep-go-past stroll-Nep-of occasion-in Narsuba

tsaq-r phe-n-di. 10. narsuba-lai bele phoq khrE-la.
that-in reach-go-past Narsuba-to much stomach cry-past

11. tsaq-ri ngyoh-ma, kaE yoh-thE-ba, mrO-I. 12. pailaq,
that-in look-ptc rice cook-put-ger see-past first

bahluq aabaq-e, kaE myOh-I. 13. "oho, tsuq-m '-laqla
bear father-of rice taste-past oh this-emp hot

mu-na," bi-i. 14. dzahleq, bahluq AAmaq-e kaE myOh-I.
be-cont say-past then bear mother-of rice taste-past

15. "oho, tsuq-m '-ngyuq-ba, ah-'-lIhq-m mu-na," bi-i.
oh! this-emp cold-ger not-tasty-pres be-cont say-past

16. dzahleq, bahluq dzahdzaq-e kaE myOh-I. 17. "oho,
then bear baby-of rice taste-past oh

tsuq-m '-lIq-m mu-na." bi-i biriq, dzamman
this-emp tasty-pres be-cont say-past after all

tswa-i. 18. dzahleq, bahluq aabaq-e kurdzi phir
consume-past then bear father-of chair upon

kUq-n-di. 19. "oho, kurdziq '-kaaqra ah-yOq-m
sit-go-past oh chair comfort not-available-pres

mu-na." bi-i biriq, bahluq AAmaq-e kurdziq phir
be-cont say-past after bear mother-of chair upon

kUq-n-di. 20. "oho, tsuq kurdzi-m dzahqn, tsaq bahndaq,
sit-go-past oh! this chair-emp emp that than

tsuq kaaqra ah-yOq-m mu-na. saroqn moq-ba."
this comfort not-available-pres be-cont extremely low-ger

bi-i. 21. dzahleq, bahluq dzahdzaq-e kurdziq phir kUq-I.
say-past then bear baby-of chair upon sit-past

22. bahluq dzahdzaq-e kurdzi phir kUq-ma, tshyiqn grihq kUq-ma,
bear baby-of chair upon sit-ptc moment one sit-ptc

kurdziq, tsu-yaah-i. 23. dzahleq, aDiq phir yaah-i.
chair break-go-past then house upon go-past

24. aDiq phir yaah-maq, bahluq aabaq-e kloh-ri, roq-i.
house upon go-ptc bear father-of place-in recline-past

25. "oho, tsuq kloh-m '-kaaqr ah-yOq-m mu-na."
oh this place-emp comfort not-available-pres be-cont

bi-i. 26. dzahleq, bahluq AAmaq-e kloh-r kha-i,
say-past then bear mother-of place-in come-past

27. roq-i. 28. "tsuq kloh-i '-kaaqr ah-yOq-m
recline-past this place-emp comfort not-available-

mu-na." bi-i. 29. dzahleq, bahluq dzahdzaq-e kloh-r
pres be-cont say-past then bear baby-of place-in

roq-i. 30. bahluq dzahdzaq-e kloh-r roq-ma,
recline-past bear baby-of place-in recline-ptc

"oho, saqndza ta-i." bi-i, 31. tsaq-ra-n nahr
oh! contentment be-past say-past that-in-emp weariness

tswih-yaah-i, narsuba-lai. 32. nahr yuq-yaah-i.
capture-go-past Narsuba-to weariness come-go-past

33. dzahleq, tsaq dIhq-ri, bahluq dzahdzaq, bahluq AAma,
then that house-in bear baby bear mother

bahluq aaba, kha-i. 34. bahluq aaba-di, "oho, khab
bear father come-past bear father-agt oh! who

kha-i, ngaq-e dIhq-ri? ngaq-e kaE myOh-wAA-na." bi-i.
come-past I-of house-in I-of rice taste-emp-past say-past

35. bahluq AAma-di, "oho, ngaq-e kaE tsauh-de
bear mother-agt oh! I-of rice (as that)-amount

tswa-na." bi-i. 36. bahluq dzahdzaq-d bi-i, "oho,
consume-past say-past bear baby-agt say-past oh

ngaq-e kaE-m dzahqn taan phaqdzwaa-na, dzamman phaqdzwaa-na."
I-of rice-emp emp all consume-past all consume-past

bi-i. 37. dzahleq, kurdziq-r yaah-i, "oho, ngaq-e kurdzi-r
say-past then chair-in go-past oh I-of chair-on

khab kUq-I?" bi-i. bahluq aaba-di. 38. dzahleq, bahluq
who sit-past say-past bear father-agt then bear

AAma-d bi-di, "oho, ngaq-e kurdziq-ri khab kUq-I?"
mother-agt say-past oh I-of chair-in who sit-past

bi-i. 39. bahluq dzahdzaq-d bi-i, "ngaq-e kurdziq-ra-m
say-past bear baby-agt say-past I-of chair-in-emp

dzahqn, khab kUq-E tsu-yaah-na? taaqn tshoqnO thE-na?"
emp who sit-dub break-go-past all ? put-past

bi-i. 40. dzahleq, aDiq phir yaah-i. 41. aDiq phiri
say-past then house upon go-past house upon

bahluq aaba-d bi-di, "ngaq-e kloh-r khab roq-e?"
bear father-agt say-past I-of place-in who recline-dub

bi-i. 42. bahluq AAma-d bi-i, "dzahqn, ngaq-e
say-past bear mother-agt say-past emp I-of

kloh-r-ai khab roq-e?" bi-i. 43. bahluq dzahdzaq-d
place-in-emp who recline-dub say-past bear baby-agt

bi-i, "oho, ngaq-e kloh-ra-m dzahqn, '-tsamiqri grihq
say-past oh I-of place-in-emp emp girl one

roq-Di-ngngyUq." bi-i. 44. tshaa-ba tsaq-maE-dzau
recline-cont-past say-past thus-ger he-pl-pl

dzyaaU-dzyaaU-leq	hallaq	la-ma,,	narsuba-lai,	nahru-d
noise-noise-from	confusion	do-ptc	Narsuba-to	weariness-agt

piq-i.	45.	dzahleq,	narsuba	bairu	tOh-yaah-i
release-past		then	Narsuba	outside	emerge-go-past

biriq,	kyohq-yaah-i.
after	run-go-past

Free Translation: Narsuba and the Three Bears

1. It was like this. In a certain place there was a girl named Narsuba. 2. One day she went for a walk in the jungle. 3. As she was walking in the jungle, in the middle of the jungle, right in the inside of the jungle, she saw a house. 4. It was the house of Father Bear, Mother Bear and Baby Bear. 5. Mother Bear had cooked the rice and vegetables. 6. "Oh! now it is hot. Let's not eat now. 7. Just for a little while let us go out together for a walk, then after we've come back, let's eat," Father Bear said. 8. "If that's OK, come! Let's go." After saying that Father Bear, Mother Bear and Baby Bear, the three together, went out for a stroll. 9. As they were strolling, Narsuba arrived there (at their house). 10. Narsuba was very hungry. 11. Looking into the house she saw the rice set aside. 12. First she tasted Father Bear's rice. 13. "Why, this is hot!" she said. 14. Then she tasted Mother Bear's rice. 15. "This one is cold. How unpleasant it tastes!" she said. 16. Then she tasted Baby Bear's rice. 17. "Why, this is tasty!" So saying she gobbled it all up. 18. Then she sat on Father Bear's chair. 19. "Oh, how uncomfortable the chair is! she said; then she went to sit on Mother Bear's chair. 20. "Oh, this chair, compared with that one, is more uncomfortable! It's extremely low," she said. 21. Then she sat on Baby Bear's chair. 22. As she was sitting on Baby Bear's chair, just for a moment, it broke. 23. Then she went upstairs. 24. Upstairs she rested in Father Bear's bed. 25. "Oh! How uncomfortable this bed is," she said. 26. Then she came to Mother Bear's bed. 27. She rested. 28. "Why! This bed is so uncomfortable!" she said. 29. Then she went to Baby Bear's place to rest. 30. Resting on Baby Bear's bed she said, "Oh! This is nice." 31 There she was overcome by weariness. 32. She slept. 33. Then Father Bear, Mother Bear, and Baby Bear came to the house. 34. "Oh! who has come to my house? My rice has been tasted," Father Bear said. 35. Mother Bear said, "My rice has been eaten this much." 36. Baby Bear said, "Oh! My rice has been all eaten up. It's all been eaten up." 37. Then (they) went to the chairs. "Oh! who sat in my chair?" Father Bear said. 38. Then Mother Bear said, "Oh! who sat in my chair?" 39. Baby Bear said, "And who can have sat in my chair? It's all broken up. It's all scattered everywhere." 40. Then (they) went upstairs. 41. Upstairs Father Bear said, "Who's been lying in my bed?"

42. Mother Bear said, "And who's been sleeping in my bed?" 43. Baby Bear said, "Oh! In my bed there is a little girl sleeping!" 44. With all this noise and commotion Narsuba woke up. 45. Then she jumped outside and ran away.

9. Going to a Wedding

(Participants: S., W.)

(S) 1. nga-lasyi, raam prasaadaq-di, khiq-e byaa la-baqri
I-to Ram Prasad-agt self-of wedding do-purp

"yaah-le." bi-syi, pukhruq-ri, yuh-i kha-i.
go-hort say-past Pokhara-in descend-past come-past

2. dzahleq nga .. (nauq) gade pukhruq yaah-i //.
then I nine date Pokhara go-past

(W) 3. UImiIq;?
(day before yesterday)

(S) 4. UImiIq //.
(day before yesterday)

(W) 5. o //.
mm

(S) 6. nAAhga-ri, saaqDe (aaqD badze,) moTaaraq ngIhq
morning-in (half plus) eight o'clock car two

kha-la, dzahleq prEh-syo-maqe dIhq-r yaah-i.
come-past then (young adult)-female-of house-in go-past

7. dahn prasaadaq-e dIhq-ri. 8. dahn prasaadaq-e
Dan Prasad-of house-in Dan Prasad-of

tsahmi-e byaa. 9. dzahleq ngIhq-ADOq moTaaraq
daughter-of wedding then two-class car

kha-i. 10. moTaaraq-ri, ngi-dzau dzamman kre-i.
come-past car-in we(excl)-pl all board-past

11. kre-syi, phewa taql bara thAAnaq-ri yaah-i.
board-conj Phewa Tal Bara Than-in go-past

12. yaah-syiq, dzilla sabaqpati, tsamba sIqng yaa yaah-la.
go-past district chairman Tsamba Sing also go-past

(W) 13. oho;?
really?

(S) 14. buhmiq suqdarar-baqe subba-i yaah-la.
Land Reform-of Director-emp go-past

15. khe-maqe, aaba, prEh-syo-maqe aaba, AAma,
she-of father (young adult)-female-of father mother

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nga byaaulo-maqe  ahgIhq              ta-syi  yaah-la.
I   bridegroom-of (eldest brother) be-past go-past

16. yaah-i  biriq, DUwA-r               kre-i      ngi.
    go-past after  (dug out canoe)-in board-past we

17. dzahleq, maqndira-r yaah-i.   18. yaah-i  biriq,
    then     temple-in  go-past       go-past after

prEh-syo             ne,  byaaulo    ne  pudzaaq la-i.
(young adult)-female both bridegroom and worship do-past

19. dzahleq, byaaulo-lasyi, tsAAdiq-e Angkhora-ri, kyuq
    then     bridegroom-to  silver-of vase-in     water

dzOh-siq, byaaulo-lai,  kyuq .. dahraq-di .. ti-ble
pour-past bridegroom-to water   tap-agt      one-time

myaahr-di.      20. dzahleq, prEh-syo-di,
encircle-past       then     (young adult)-female-agt

byaaulo-lai   maaqla  khi-bIhq-I.       21. Tahq   maaqla.
bridegroom-to garland wear-give-past        flower garland

22. dzahleq, byaaulo-di,    prEh-syo-lai,             AUThiq
    then     bridegroom-agt (young adult)-female-to ring

khi-bIhq-I.      23. dzahleq mraaq-gE-r           yuq-syi,
wear-give-past       then    door-threshhold-to descend-past

mandriq-e   mraaq-gE-ri,        raam prasaad raaq-di,
minister-of door-threshold-at Ram  Prasad  stand-past

prEh-syo-di,             phyo-i.          24. gehendra
(young adult)-female-agt (bow down)-past      Gehendra

kumaari-di phyo-i.               25. dzahleq, pheqri ngi
Kumari-agt (bow down)-past           then     again  we

tsaq-r  lehq-n   kUq-di,  dzahleq, pheqri DUwA
that-in much-emp sit-past then     again  (dug out canoe)

kha-di,   kre-i,     dzwih      kha-i.     26. paileq
come-past board-past (this way) come-past      first

yaah-baqe kre-baqe kloh-r   kha-i.      27. dzahleq,
go-of     board-of place-in come-past       then

ngi-lasyi kEh, dzilgyaq, tsyuraq,        sye, paaq, tsa-l
we-to     rice cakes     (pounded rice) meat wine  eat-inf

bIhq-I,   raqmId   la-i.     28. dzahleq, phoToq
give-past pleasant do-past       then     photograph
```

khittiq-i. 29. phoToq lehq, lehq, khittiq-i. 30. dzahleq
take-past photo many many take-past then

ngi, tiqn badze waphas kha-i moTaaraq-ri.
we three o'clock return come-past car-in

(W) 31. o //.
mm

(S) 32. dzahleq, nga prEh-syo-maE, byaaulo-maE,
then I (young adult)-female-pl bridegroom-pl

prEh-syo saqb-maE, taan, baabu rAAqm-e dIhq-r,
(young adult)-female all-pl all Babu Ram-of house-in

aDiq-phir kha-i. 33. nga, badzara-r yaah-la.
upstairs-on come-past I bazaar-in go-past

34. yaah-mariq, raam prasaad-maqe aaba, makan sIqng,
go-while Ram Prasad-of father Makan Sing

makan sIqng, pheqri, kalkada-uleq kha-lAA. 35. dzahleq,
Makan Sing again Calcutta-from come-past then

tsaq-lai wihq-bo-syi khe-maqe tsah-maE tsO-maEq-lai,
that-to call-take-past him-of son-pl (daughter-in-law)-

tsaehq khyaa-l bIhq-I. 36. khyaa-syi,
pl-to (decorative spot) apply-inf give-past apply-past

pheqri liUdiq, khe-maE AAma, buhdzyuq yuq-i.
again after own-of mother grandmother descend-past

(W) 37. raam phala-di, bi-la, "makan sIqng gurU '-kalkadaq
Ram Phal-agt say-past Makan Sing Gurung Calcutta

mu-la."
be-past

(S) 38. kalkadaq mu-la. 39. kalkadaq-uleq maIhna tiq-la
Calcutta be-past Calcutta-from month one-class

tshuTTi yuq-la //.
leave descend-past

(W) 40. O, kalkadaq-ri .. toq la-mu?
oh Calcutta-in what do-pres

(S) 41. sibil nuqku-ri la-ba //.
civil service-in do-ger

(W) 42. pheqri '-bi-t-ti.
again say-imp-pol

(S) 43. sibil nuqku-ri //.
civil service-in

(W) 44. makan sIqng-e tsah ..
Makan Sing-of son

(S) 45. malaaira-baqe Daaibara ya. 46. tsaq iskul bele
Malaya-of driver be he school much

rah-m. 47. angredziq bele pOq-m.
know-pres English much speak-pres

(W) 48. 0, 0 //.
mm mm

(S) 49. mih swaa-baq mu. 50. tsaq tshyAA-ba-i mu.
person fine-ger be he good-ger-emp be

51. rah-ba-i mu. 52. tiyA-i iskul
knowledgeable-ger-emp be today-emp school

kheq-mu-n bi-m tsaq. 53. khiq-e mrI, saaqd
study-pres-emp say-pres he his-of wife seventh

kilAAsaq-r kheq-syen mu. prEh-syo.
class-in study-ptcp be (young adult)-female

(W) 54. haai iskula-ri, pukhruq-ri;?
high school-in Pokhara-in

(S) 55. kanneq iskula-ri kheq-syen-mu //.
Kane school-in study-ptcp-be

(W) 56. 0. togoq, khe-maE khaniq Ti-m?
mm now they-pl where stay-pres

(S) 57. tiyAA, prEh-syo khe-maE dIhq-r-na
(these days) (young adult)-female own-pl house-in-emp

mu. 58. maidaq-ri. 59. byaaulo, baabu raaqm-e
be birthplace-in bridegroom Babu Ram-of

dIhq-ra Dera-le Ti-ngngyUq. 60. raam prasaadaq-e
house-in lodging-adv stay-past Ram Prasad-of

dIhq pukhruq-ri, satraq saeq-sye Tuh-dzyuq-ri kloh
house Pokhara-in seventeen hundred-plus six-ten-in place

kI-I. 61. tiyAA, dIhq la-baqr khOq-ngngyU.
get-past nowadays house do-purp (about to)-past

62. karib, haqdzar ngiq prehq-la, (eqk) taleq
approximately thousand seven eight-of one floor

dIhq la-ba tiyAA //.
house do-ger (these days)

(W) 63. o //.
mm

(S) 64. argoq laa-ri, pheqri the-bbrEq la-ba. 65. aba
other time-in again big-adj   do-ger   now

tO-ngngyUq.
happy-past

(W) 66. dzilla   sabaqpati, yaah-i u; ah-yaah?
district chairman   go-past or not-go

(S) 67. sabaqpati, kha-i   biriq, pheqri khiq-e kehq-r
chairman   come-past after again self-of work-in

yaah-i //.
go-past

(W) 68. o //.
mm

(S) 69. khiq-e aphisaq-r yaah-i //.
self-of office-in go-past

(W) 70. sabaqpati byaa-ra   yaah-i;?
chairman wedding-in go-past

(S) 71. byaa-ra   yaah-la //.
wedding-in go-past

(W) 72. yaah-la??
go-past

(S) 73. nimduq   kha-la,   nimduq   la-la, dai kha-i
invitation come-past invitation do-past then come-past

biriq, byaa   khAAq-I   biriq, yaah-i //.
after wedding finish-past after go-past

(W) 74. miTingaq-ri (nauq) gade, sabaqpati kha-l   waahq;?
meeting-in   nine date chairman come-past Q

tsuq-r;? kadzuq-ri;?
this-to Ghachok-in

(S) 75. ah-kha.
not-come

(W) 76. ah-kha??
not-come

(S) 77. ah-kha.   78. O, tshetriq aphisar kha-la.   79. O,
not-come   oh director officer come-past   oh

birta sIqng gurU.
Birta Sing Gurung

(W) 80. dzilla pandzyaid??
District Panchayat

(S) 81. dzilla pandzyaidaq-r-ba.e .. sadaqsae tsuq lahdzbi,
District Panchayat-in-of   member this Lachok

hunbyAAsi, kadzuq, pandzyaid, ngahq-re-ba.e, aphisar
Hyangja Ghachok Panchayat five-class-of Director

mu-la tsaq.
be-past he

(W) 82. o //.
mm

(S) 83. tsaq neroq, khiq-e sadzyib, kha-la.   84. dzahleq,
that and own-of secretary come-past   then

AAmsabah ta-i.
meeting be-past

(W) 85. o //.
mm

(S) 86. ta-mariq, sabaqpati, pandzyaidaq-ri, pradahn pantsa
be-while chairman Panchayat-in senior leader

sabaqpati mu-la //.
chairman be-past

(W) 87. pandzyaidaq-ri;? '-gaU pandzyaidaq-ri?
Panchayat-in   village Panchayat-in

(S) 88. gaU pandzyaidaq-ri.   89. dzahleq ngi baabu
village Panchayat-in   then we Babu

raaqm-e UIq raam prasaadaq-e byaa khAAq-ba.e
Ram-of previous Ram Prasad-of wedding finish-of

liUdiq, baabu raaqm-e aDiqphir kha-ma, pandzyaidaq ..
following Babu Ram-of upstairs come-ptc Panchayat

nehbala-r-baqe, mandriq-maE, "'-pEh-wAA-I.   '-taan."
Nepal-in-of minister-pl   snatch-throw-past   all

bi-baqe khabaqr yO-I,   ngi-di.
say-of news available-past we-agt

(W) 90. O, O. 91. ta-i;?
mm mm be-past

(S) 92. dzyei //.
yes

(W) 93. hadzur, kih-e mI toq dza?
sir you-of name what be

(S) 94. ngaq-e mI, syer baahdura gurU //.
I-of name Ser Bahadur Gurung

(W) 95. kih-e aabaq-e mI toq dza?
you-of father-of name what be

(S) 96. bihm baahdura gurU //.
Bim Bahadur Gurung

(W) 97. bihm baahdura gurUq-e dIhq tsuq-r-na mu-la waahq;?
Bim Bahadur Gurung-of house this-at-emp be-past Q

(S) 98. tsuq-r-na mu-la //.
this-at-emp be-past

(W) 99. O, tsaq-e aabaq-e mI ..
mm he-of father-of name

(S) 100. tsamba sIqng gurU. 101. ngi baadzyuq-e mI //.
Tsamba Sing Gurung we grandfather-of name

(W) 102. kih-e baadzyuq-e mI??
you-of grandfather-of name

(S) 103. O //.
mm

(W) 104. tsaq-e aabaq-e mI;?
he-of father-of name

(S) 105. surbir gurU. 106. ngiq-e aabaq-e baadzyuq-e
Surbir Gurung we-of father-of grandfather-of

mI, surbir gurU //.
name Surbir Gurung

(W) 107. surbir gurU?? 108. surbir gurU kadzuq-ri Ti-la;?
Surbir Gurung Surbir Gurung Ghachok-in stay-past

(S) 109. Ti-la.
stay-past

(W) 110. tsuq-r-na;?
this-in-emp

(S) 111. tsuq-r-na, tara tsaq bahndaq osOq-ba.e ngiq-e
this-in-emp but that than earlier-of we-of

khe, ngiq-e surbir gurU bahndaq paileq-ba.e
ancestors we-of Surbir Gurung than first-of

khe, mrihsa nAAqsa-ule, tsuq biskureq nAAqsa-ra
ancestors Mrisa village-from this Biskoliya village-to

yuq-i, Ti-i. 112. tsuq kadzuq-ri. 113. dzahleq,
come-past stay-past this Ghachok-to then

ngiq-e baadzyu .. e aaba-di .. bisareq-thE krOh
we-of grandfather-of father-agt Biskoliya-dweller headman

bi-syi, bi-mula. 114. bi-mul ro.
say-past say-(past cont) say-(past cont) quot

115. dzahleq, ngiq-e baadzyu-maqe .. surbir gurU-maqe
then we-of grandfather-of Surbir Gurung-of

baihq-maE, lehq mu-na //.
brother-pl many be-past

(W) 116. lehq mu-na??
many be-past

(S) 117. lehq mu-na. 118. grihq .. tsaq tih-ri, hinduqsthaaqn
many be-past one that time-in India

yaah-baqe uhqma ah-la, nehbala-r-baqe dzanta,
go-of permission not-do Nepal-in-of people

hinduqsthaaqn yaah-baqe uhqma ah-la //.
India go-of permission not-do

(W) 119. tsaq-e mI toq .. toq mu-la?
him-of name what what be-past

(S) 120. mI mliq-yaah-i nga-di. 121. dzahleq, tsaq
name memory-go-past I-agt then he

yaah-lAAq bi-syi, bidesa-ra yaah-lAAq bi-syi,
go-past say-past foreign-in go-past say-past

hinduqsthaaqn yaah-lAAq bi-syi, ta, koh-r-ba.e
India go-past say-past upper up-in-of

kwi-r-baqe, ngiq-e, khe-maEq-na, ngiq-e khalag
temple-in-of we-of ancestors-pl-agt we-of lineage

grihq-d-na, ngiq-e krOh pEh-wAA-na. 122. dzahleq,
one-agt-emp we-of headman snatch-emp-past then

ngiq-e baadzyu   neroq, ta-r-baqe   ngiq-e khe
we-of grandfather and   upper-in-of we-of ancestors

baadzyu,   bele dzahDa la-i.
grandfather much dispute do-past

(W) 123. o //.
mm

(S) 124. dzahDa la-syi, tsaq-maE-d Toh-waa-i,   dai
dispute do-past he-pl-agt conquer-emp-past then

ngi-di krOh   ah-yOq.   125. pheqri ngi
we-agt headman not-available   again we

baadzyu-i   neh-di,   ngi aaba-i   neh-di,
grandfather-agt argue-past we father-agt argue-past

tsaq-maE-d sanadaqr Thau-di-yaah-i.   126. ah-yOq.
he-pl-agt charter cheat-Nep-go-past   not-available

127. dzahleq, tiyAA ..   ngi-la .. ngi-AAma-i   yaa,
then   (these days) we-of   we-mother-emp also

ngi AAma, tomnEq-thE-syoq   ya. 128. ngi AAmaq-e
we mother Dambus-dwell-feminine be   we mother-of

aaba, tomnEq-thE,   kadzuq-ra gahqr dzawE   yuq-i,
father Dambus-dwell Ghachok-in house inheritor descend-past

Ti-ba.   129. Ti-di   dzahleq ngiq-e aantheba ..
stay-ger   stay-past then   we-of (mother's eldest

tsaUlu-thE-syoq,   krOh-syo   ta-di   ngi
sister) Tsangla-dwell-female leader-female be-past we

AAma   tsuq-r yuq-i.   130. ngi maaqma
mother this-in descend-past   we (mother's brother)

mu-la, taaqn syi-yaah-i, khAAq-yaah-i.   131. ah-rehq
be-past all   die-go-past finish-go-past   not-be

toqi. 132. ngi maaqma-e   mI   harga sIqng
any   we (mother's brother)-of name Harga Sing

bi-m   mu-la, syi-yaah-di, dzahleq, ngOqlO
say-pres be-past sie-go-past then   (male cross cousin)

syi-yaah-di, targe bi-ba,   dzahleq, angngIq
die-go-past Targe say-ger then   (mother's brother's wife)

syi-yaah-i khAAq-yaah-i.   133. dzahleq, ngi-la tiq
die-go-past finish-go-past   then   we-of brothers

plihq.. ngi AAma-di, tsah plihq, tsahmi plihq,
four we mother-agt son four daughter four

yO-la. 134. tsahmi plihq-ri; ngIhq tsyO-maE,
available-past daughter four-in two young-pl

ngIhq syi-yaah-i. 135. saIliq ne
die-go-past (3rd daughter) and

kantshi.
(youngest daughter)

(W) 136. O //.
mm

(S) 137. ngi .. nAAqni kya, muhdz yaagO-r
we (eldest daughter) there village Mohriya-at

phe-n-di. 138. byaa la-i //.
arrive-go-past wedding do-past

(W) 139. byaa la-i??
wedding do-past

(S) 140. byaa la-i. 141. rIq maIhli,
wedding do-past sister (2nd daughter)

tsaUlu-r phe-la, paaqr la-i. 142. ngi
Tsanglo-to arrive-past separation do-past we

tiq plihq-ri, '-ngaq-e mI. syer baahdura, '-maIhla-e
brothers four-in I-of name Ser Bahadur (2nd son)-of

mI. karna baahdura, '-saIlaq-e mI. indra baahdura,
name Karna Bahadur (3rd son)-of name Indra Bahadur

'-tsyO-baqe mI. raam phala //.
youngest-of name Ram Phal

(W) 143. raam phala??
Ram Phal

(S) 144. dzahleq, aaba AAma, ngiq-e aaba, ngiq-e AAma,
then father mother we-of father we-of mother

bele bOhq la-syi, ngi-la kloh-nEh lehq ta-i.
much strength do-past we-of fields many be-past

145. nga lauqre ta-di, maIhla lauqre ta-di,
I soldier be-past (2nd son) soldier be-past

baahrata-ri.
India-in

(W) 146. o //.
mm

(S) 147. saIlaq malaai-r ta-i. 148. kantshaa
(3rd son) Malaya-in be-past (youngest son)

lauqre ah-ta //.
soldier not-be

(W) 149. ah-ta?? taqle?
not-be why

(S) 150. ah-yaah lauqra. 151 dzahleq, nga ekkais saaql
not-go soldier then I twenty-one year

nuqkuri la-di, haawoldaaqr ta-i, yuq-i.
employment do-past sargeant be-past descend-past

152. maIhla, sibai pintshina-r yuq-i.
(2nd son) soldier pension-in descend-past

153. saIlaq, naai pintshina-r yuq-di, tsaq-di,
(3rd son) corporal pension-in descend-past he-ins

meldri .. em em baadur yO-I. 154. malaai-ri.
military M M bravery available-past Malaya-in

155. maIhna-ri mwihq ngIh-syuq yO-m. 156. nga
month-in rupee two-ten available-pres I

baahrat-ri dzongginaaqm yO-I. 157. nga laDEq
India-in decoration(?) available-past I fighting

la-baq-ri, iraaq yaah-di, iraan yaah-di, polesTam yaah-di,
do-ger-in Iraq go-past Iran go-past Palestine go-past

kairo yaah-di, dzahleq idli yaah-i. 158. dzahleq,
Cairo go-past then Italy go-past then

Agredz sarkaar-di Toh-waa-di, dzarman hardi yaah-i.
English government conquer-emp-past Germany defeat go-past

159. idlar hardi yaah-di, tsardziqla-di Toh-i //.
Hitler defeat go-past Churchill-agt conquer-past

(W) 160. belayad-ri yaah-i ..
England-in go-past

(S) 161. belayad ah-yaah. 162. idli-ri. 163. nga-di
England not-go Italy-in I-agt

idli-ri .. idli-r-baqe raaqdzdahni ngyoh-i. 164. nga-lai
Italy-in Italy-in-of capital look-past I-to

tO-baqe	saab	grihq	mu-la,	utilleq,	"hal	saab"
happy-of	European	one	be-past	?	?	European

bi-b	mu-la,	tsaq-di	nga-lasyi,	"kih	haawoldaaqra-n
say-ger	be-past	he-agt	I-to	you	sergeant-emp

ta-na	bi-le	nga-ne	baalu-n	prahq-l	tuh-m."	bi-syi,
be-past	say-adv	I-with	with-emp	walk-inf	must-pres	say-past

tshaa	bi-mula //.
thus	say-(past cont)

Free Translation: Going to a Wedding

(S) 1. Ram Prasad sent me an invitation to his wedding, and so I went down to Pokhara. 2. I went to Pokhara on the ninth.
(W) 3. Day before yesterday?
(S) 4. Day before yesterday.
(W) 5. Mm.
(S) 6. At eight o'clock in the morning two cars came. We then went to the bride's home, 7. the house of Dan Prasad. 8. It was Dan Prasad's daughter's wedding. 9. then two cars came. 10. We all got into the two cars, 11. and we went to the Bara Than at Phewa Tal (lake). 12. We went, and the District Chairman, Tsamba Sing, also went.
(W) 13. Really?
(S) 14. The Director of Land Reform also went. 15. The bridegroom's father, the bride's parents, I, as the bridegroom's eldest brother, all went. 16. We boarded the dugout canoe 17. and went to the temple. 18. There both the bride and groom did worship. 19. Then the bride poured water from a spouted vase as she encircled her husband once. 20, 21. She gave the bridegroom a flower garland to wear. 22. Then the groom gave her a ring. 23. Then they came to the threshold of the door, the minister's door, and Ram Prasad stood, and his bride bowed before him. 24. Gehendra Kumari bowed down. 25. We sat there for a long time, then the dugout canoe came again. We boarded it and came this way. 26. We came to the place where we had first boarded it. 27. Then they fed us rice, rice cakes, meat, pounded rice, and wine. It was very pleasant. 28. Then they had photos taken. 29. A lot of photos were taken. 30. Then we returned in the car at three o'clock.
(W) 31. Mm.
(S) 32. Then, I, the bride, the groom, and all the bride's friends, all of us came to Babu Ram's house, upstairs. 33. I went to the bazaar. 34. As I was going, the father of Ram Prasad, Makan Sing, arrived from Calcutta.

35. I called out to him, and he put a tika
(decorative spot) on his son and daughter-in-law.
36. After he had done that, the mother and grandmother
came down.
(W) 37. Ram Phal said that Makan Sing was in Calcutta.
(S) 38, 39. He was in Calcutta, but he came on a month's leave.
(W) 40. What does he do in Calcutta?
(S) 41. He is in the Civil Service.
(W) 42. Please say that again.
(S) 43. Civil Service.
(W) 44. And Makan Sing's son?
(S) 45. He is a driver in Malaya. 46. He knows a lot from
school. 47. He speaks English well.
(W) 48. Mm.
(S) 49. He's a fine person. 50. He's a good person. 51. He's
skillful. 52. He said he's studying in school.
53. His wife is studying in seventh class.
(W) 54. In High School. In Pokhara?
(S) 55. She's studying in Kane school.
(W) 56. Oh. Where are they living now?
(S) 57. They are living at the bride's home now. 58. Her
birthplace. 59. The bridegroom used to rent a room
from Babu Ram. 60. In Ram Prasad's house. Now he has
bought a place in Pokhara for Rs 1760. 61. The house
is about to be built. 62. About Rs 7,000-8,000 for a
one-storied house (2 floors) it costs these days.
(W) 63. Mm.
(S) 64. At another time he will build a big one, 65. but now
he is happy (with the two floors).
(W) 66. Did the District Chairman go or not?
(S) 67. The District Chairman came and then went to his own
work again.
(W) 68. Oh.
(S) 69. He went to his office.
(W) 70. The chairman went to the wedding, didn't he?
(S) 71. He went to the wedding.
(W) 72. Oh, he went?
(S) 73. He had an invitation - but when the wedding was finished
he went away.
(W) 74. On the ninth did the District Chairman come for the
meeting? Here? To Ghachok?
(S) 75. He didn't come.
(W) 76. He didn't come?
(S) 77. No. 78. The local officer came. 79. Birta Sing Gurung.
(W) 80. The District Panchayat?
(S) 81. The District Panchayat member for Lachok, Hyangja,
Ghachok, five village panchayats all together.
(W) 82. Mm.
(S) 83. He and his secretary came. 84. Then they had a meeting.
(W) 85. Mm.
(S) 86. The chairman was the Pradhan Panch (the elected village
leader).
(W) 87. In the village Panchayat?

(S) 88. Yes, in the village Panchayat. 89. Previously, after
Ram Prasad's wedding we came upstairs in Babu Ram's
house. There we got the news that the Cabinet Ministers
(of the National Panchayat) had all been dismissed.

(W) 90. Mm. 91. Is that all?

(S) 92. Yes.

(W) 93. Sir, What is your name?

(S) 94. My name is Ser Bahadur Gurung

(W) 95. What was your father's name?

(S) 96. Bim Bahadur Gurung.

(W) 97. Was Bim Bahadur Gurung here?

(S) 98. He was here.

(W) 99. And his father's name?

(S) 100. Tsamba Sing Gurung. 101. Our grandfather's name.

(W) 102. Your grandfather's name?

(S) 103. Yes.

(W) 104. And his father's name?

(S) 105. Surbir Gurung. 106. My father's grandfather's name,
Surbir Gurung.

(W) 107. Surbir Gurung? 108. Did Surbir Gurung live in Ghachok?

(S) 109. Yes, he lived here.

(W) 110. Right here?

(S) 111. Right here. But our ancestors before him, before
Surbir Gurung, came down from Mrisa to this Biskoliya
village to live. 112. To this Ghachok. 113, 114. My
grandfather's father was the headman in Biskoliya
they say. 115. Our grandfather, Surbir Gurung, had
many brothers.

(W) 116. A lot, were there?

(S) 117. There were a lot. 118. One (brother) .. at that time
it was not permitted to go to India. It was not
possible for the Nepalese people to go to India.

(W) 119. What was his name?

(S) 120. I've forgotten his name. 121. But they say he went.
He went to a foreign country, they say. He went to
India, it is said. Our ancestors from the upper
temple village took away the leadership from our
lineage. 122. So my grandfather and my ancestors from
the upper village had a big dispute.

(W) 123. Oh.

(S) 124. There was a dispute but they won, so then the headmanship was not in our family. 125. Our grandfather
again fought for it, and our father fought, but the
others cheated to get the charter. 126. So we didn't
have it. 127. My mother came from Dambus. 128. My
maternal grandfather lived in Dambus, but came to
Ghachok to inherit the house of his wife's father.
129. When he settled here, our maternal aunt became
the wife of a headman in Tsanglo; my mother came down
here. 130. Our mother had brothers, but they have
all died. 131. Not a one is living. 132. One maternal
uncle was called Harga Sing; he has died; my male
cross cousin has died, the one called Targe; my

maternal uncle's wife has also died. 133. We are four
brothers. My mother had four sons and four daughters.
134. Of the four daughters, the youngest two died.
135. "3rd daughter" and "youngest daughter".
(W) 136. Mm.
(S) 137. Our "eldest sister" went to that Mohriya, over there.
138. She was married.
(W) 139. She was married?
(S) 140. She was married. 141. My sister "2nd daughter" went
to Tsanglo, but she separated (from her husband).
142. Of the four brothers, my name is Ser Bahadur,
"2nd son's" name is Karna Bahadur, "3rd son's" name
is Indra Bahadur, and the youngest's name is Ram Phal.
(W) 143. Ram Phal?
(S) 144. My parents were very strong; they had lots of fields.
145. I went to be a soldier, "2nd son" went to be a
soldier - in India.
(W) 146. Mm.
(S) 147. "3rd son" was in Malaya. 148. "Youngest son" was not
a soldier.
(W) 149. No? Why?
(S) 150. He didn't go as a soldier. 151. I did service for
21 years; I became a sergeant, and returned. 152.
"2nd son" returned on a soldier's pension. 153. "3rd
son" returned on a corporal's pension. He got the
MM (Military Medal) for bravery. 154. In Malaya.
155. He gets Rs 20 per month. 156. In India I got
the Jongi Naam. 157. In fighting I went to Iraq,
Iran, Palestine, Cairo, and then to Italy. 158. The
English government won. Germany was defeated.
159. Hitler was defeated; Churchill won.
(W) 160. Did you go to England?
(S) 161. I didn't go to England. 162. I went to Italy.
163. In Italy I saw its capital city. 164. There was
one European who liked me very much. He was called
Mr. Hull. He said, "Even though you are a sergeant,
you must walk with me." That's what he said.

10. Casual Conversation

(Participants: D., H., W.)

(H) 1. ngi nAAqsa-ra-ba.e mih-maE tsuroqD thUq-l
we village-in-of person-pl cigarette drink-inf

tuh-m, nAAqsa-ra-ba.e mih-dzaga-d rOhsa
must-pres village-in-of person-pl-agt (their own)

swaasthaa baarera toqi thaa a-re thUq-la a-ta
health about any knowledge not-be drink-past not-be

bi-m, tara thUq-m //.
say-pres but drink-pres

(W) 2. (manlaagtsha);?
(Do they want to?)

(H) 3. thUq-dU ngAAh-m //.
drink-drink want-pres

(W) 4. '-kih-d bi-t-ti. '-tsaq tAA baarera bi-t-ti.
you-agt say-imp-pol that word about say-imp-pol

(D) 5. dasaE baarer-i;?
dasain about-emp

(W) 5a. o //.
yes

(D) 5b. dasaE ngi tamU-maEq-la, nehpali-la, dasaE .. asodaq
dasain we Gurung-pl-of Nepalese-of dasain October

maIhna-r par-di-m. 6. dai biriq pailaq, dasaE
month-in fall-Nep-pres then after first dasain

bahndaaq aasOq, 7. aUsyi dina-ri,
(compared with) before (new moon) day-in

dzamraa thE-mU, 8. dzahguq dzamraa
(seed offering) put-pres barley (seed offering)

thE-mU, dzahleq, phulpadi dina-ri, phulpadi tEq-mU
put-pres then Phulpati day-in Phulpati show-pres

kwi-ri, 9. phulpadi tEq-I biriq, ra dzahdzaq
temple-in Phulpati show-past after goat baby

sae-mU, dzahleq, asTamIq dina-ri, nAAqs-thE-maE
kill-pres then (full moon) day-in village-dwell-pl

dzamman, muqgi sae-mU, sye lehq lehq kI-I biriq,
all buffalo kill-pres meat much much buy-past after

dasaE mAAh-di-ba.e laahgiri, sye lehq lehq kI-mU,
dasain observe-Nep-of for meat much much buy-pres

dzahleq naumIq dina-ri, tsaq asTamIq nesaaq-ri
then naumi day-in that (full moon) evening-in

kaalraadi la-m. 10. kwi-ri
(the offering for killing instrument) do-pres temple-in

ra dzahdzaq sae-mu, nAAqs-thE-maE tamU-maE dzamman,
goat baby kill-pres village-dwell-pl Gurung-pl all

dzyaahureq syeq-mu, mwIhs-tiro syeq-mu, sye,
? dance-pres night-throughout dance-pres meat

paaq, tsa-mu, thU-mU, dzahleq pahnAhga nAAhga-ri,
spirits eat-pres drink-pres then tomorrow morning-in

rOhsa-e dIh-r-baqe, bAAhDoq pudzaaq, durga
own-of house-in-of vessel worship (goddess of destruction)

pudzaaq la-mU, dzahleq, kaE tsa-i biriq, kwi-ri,
worship do-pres then rice eat-past after temple-in

rAAguq thoq-ba ngyoh-ba-r yaah-m. 11. kwi-ri,
(male buffalo) cut-ger watch-ger-purp go-pres tem-le-in

pudzaaq, bomwE-d la-m. 12. pailaq, kubinDaaq
worship Brahman-agt do-pres first gourd

thoq-m. 13. dzahleq, ra dzahdzaq thoq-m.
cut-pres then goat baby cut-pres.

14. dzahleq, muiq rAAguq thoq-m. 16. dzahleq, tsaq
then buffalo male cut-pres then that

khAAq-mu, dzahleq tsaq-r-ba.e ngyoh-ba.e mih-dzau
finish-pres then that-in-of watch-ger person-pl

dzamman saargi-maqe nAAqsa-ra yaah-m.
all (leather worker)-of village-in go-pres

17. saargi-maqe nAAqsa-ri, tiliq sae-mU, aaba
(leather worker)-of village-in pig kill-pres father

rOh dIhq-ri pudzaaq la-i biriq, tiliq sae-m.
own house-in worship do-past after pig kill-pres

18. dzahleq tiliq sae-b ngyoh-i khAAq-I biriq,
then pig kill-ger watch-inf finish-past after

tsaaqr badze Taiqma-ri, rOhsa dIhq-r kha-m.
four o'clock time-in own house-in come-pres

19. dzahleq kaE, sye, paaq, thUq-mU, tsa-mU, dzahleq,
then rice meat spirits drink-pres eat-pres then

raahkuqdi maeh-baq-r yaah-m. 20. kwiq
(ferris wheel) play-ger-purp go-pres some

raahkuqdi maehq-m, kwiq laIqkuqdi maehq-m.
(ferris wheel) play-pres some swing play-pres

21. dzahleq tsaq mwiha-tiro kuqdi maeh-mUq,
then that night-throughout (play thing) play-pres

pahnAhgdUq nAAhga-ri, (nauq badze, saaqDe nauq
(following day) morning-in nine o'clock (half plus) nine

badze, aaTh badze) dzare, tsaehq khyaa-m.
o'clock eight o'clock about (decorative spot) apply-pres

22. mlahsyiq ngeh-r pAAq-mU, kwiq-la dai-r pAAq-mU
rice milk-in soak-pres some-of curds-in soak-pres

dai tsaehq khyaa-m. 23. dzamraa
then (decorative spot) apply-pres (seed offering)

khyaa-mU, tsaehq khyaa-mu, dai tsaq dina-ri,
apply-pres (decorative spot) apply-pres then that day-in

tIhtIhmI paaq thUq-mU, kwiq paaq
(throughout the day) spirits drink-pres some spirits

nih-i biriq gyAAhq khaagu roq-mU, kwiq
intoxicate-past after road together sleep-pres some

rwiq-mU, kwiq kli kU phir-na roq-ri-mU,
vomit-pres some faeces urine upon-emp sleep-arise-pres

dzahleq tsaq dina syeroq dasaE khAAq-m //.
then that day from dasain finish-pres

(W) 24. pukhruq-ri (estai) la-mU;?
Pokhara-in thus do-pres

(H) 25. O tshaa-n la-m. 26. tshee-baq-n la-m.
mm thus-emp do-pres thus-ger-emp do-pres

(W) 27. tsaq-lai ngywiq-t-ti.
him-to ask-imp-pol

(H) 28. khaile ngywiq-ba?
how ask-ger

(W) 29. AAh;?
eh?

(H) 30. toq ngywiq-ba?
what ask-ger

(W) 31. dasaE baarera, (tshyoto) dasaE baarera,
dasain about small dasain about

(H) 32. (tshyoto) dasaE baarera??
small dasain about

(W) 33. O, padkhola, kih yaah-i waahq;?
mm Potkhola you go-past Q

(H) 34. yaah-i. 35. yaah-i. 36. tsaiqda dasaE khaile
go-past go-past Chaitra dasain how

mAAh-di-m ro, maaqmaa, biq-bIh-n-diq. nga-lai
observe-Nep-pres quot uncle say-give-imp-pol me-to

toqi thaa a-re //.
any knowledge not-be

(D) 37. tsaiqda dasaE, '-toqi ah-la.
Chaitra dasain any not-do

(H) 38. kadiq dina-r-ba ta-m ro waahq;? kadiq
(how many) day-in-ger be-pres quot Q (how many)

din sammaq ta-m? ngIhq-gaE;?
day (up to) be-pres two-day

(D) 39. ngIhq-gaE ah-ta, ti-gaE mattreq ta-m //.
two-day not-be one-day only be-pres

(H) 40. ti-gaE??
one-day

(D) 41. O, ti-gaE mareq ta-mU, tara ngihq-gaE-na ta-m.
mm one-day only be-pres but two-day-emp be-pres

42. pailaq, tsuq ngyohq kadzuq syeroq dzuh-baq
first this we(incl) Ghachok from (this way)-ger

purba paTTiq-maE-d ti-gaE mareq, ngIhq-gaE ya
east side-pl-agt one-day only, two-day only

mAAh-di-m. 42a. tsaiqda dasaE dina-ri kehq la-mU,
observe-Nep-pres Chaitra dasain day-on work do-pres

pahnAhg-dUq kehq ah-la, tsaq ti-gaE mareq badzaara-r
tomorrow-following work not-do that one-day only bazaar-in

yaah-mU //.
go-pres

(H) 43. O //.
mm

(D) 44. ta kahlih, lohgO, dzaihq paTTiq-ba.e mih,
upper Golin Luang that side-of person

(H) 45. taan pad khola yuq-m waahq;?
all Pot khola come-pres Q

(D) 46. O, tsaiqda dasaE dina-ri, kwiq pad khola yuq-mU,
mm small dasain day-in some Pot khola come-pres

kwiq kehq la-mU,
some work do-pres

(H) 47. O //.
mm

(D) 48. tsaq-e pahnAhg-dUq koqsa pri-m, tsaq-e
that-of tomorrow-following blood forbid-pres that-of

nUqim-dUq pheqri, dasmi bi-i biriq
(second day)-following again Dasmi say-past after

tsaehq ah-khyaa-na bi-le-ya pri-m //.
(decorative spot) not-wear-emp say-adv-also forbid-pres

(H) 49. O, keh-maE kadzuq-thE-maE, rahmI-thE-maE,
mm you-pl Ghachok-dweller-pl Ribang-dwell-pl

lohgO-thE-maE, padi khola-i yaah-m (ho-ki);? ngi
Luang-dwell-pl Pot khola-in go-pres be-or we(excl)

yaagOq-thE-maE muh-thE-maE, thosO-thE-maE, taan
Mohriya-dwell-pl Modza-dwell-pl Thaaga-dwell-pl all

toq-ro? kya .. sunpanele-r yuq-m //.
what-quot that Sunpanele-in come-pres

(D) 50. kadzuq-thE-maE sunpanele kwiq mareq yaah-mu,
Ghachok-dwell-pl Sunpanele some only go-pres

(H) 51. O, ngohla-thE-maE yaah-m. dzahleq, sunpanele-r nga
mm other-dwell-pl go-pres then Sunpanele-to I

ngIhq-ble yaah-la, ngaq-e thu-ne .. nga .. dzaihreq ..
two-times go-past I-of friend-with I then

laaure-maE lehq ta-m mu-na ahau tamU-syoq-maE lehq
soldier-pl many be-pres be-cont exc Gurung-female-pl many

ta-b   mu-na   tamU-maE ta-syeroq-m tamU-maE-n   lehq
be-ger be-cont Gurung-pl be-from-emp Gurung-pl-emp many

ta-i-gOqn   (ho-ki);?
be-past-prob be-or

(D) 52. 0 //.
mm

(H) 53. dzaihreq tshyolo prIq-b   mu-na, tshyolo khub
then   stone   throw-ger be-cont stone   extremely

swaa-le klO-b   mu-na. ta-i //.
nice-adv play-ger be-cont be-past

(W) 54. ta-i??
be-past

(H) 55. khAAq-yaah-i //.
finish-go-past

(D) 56. kih pukhruq khOyO yaah-la?
you Pokhara when go-past

(H) 57. nga .. dzyUn aTThaaisa-ri.   dzyUn aTThaaisa-ri
I   June (twenty-eight)-in June (twenty-eight)-in

yaah-la, dzaihreq-m graaUna-r yaah-i, Tyaaksiq toh-i,
go-past then-emp   airport-in go-past taxi   meet-past

maal samaan Tyaaksiq-r dzOhq-I, dzaahreq, ngi Thyaakaq-n
goods baggage taxi-in   put-past then   we exact-adv

dIhq-r   sammaq-n yaah-i, dzahleq Tyaaksiq-lai, mwihq
house-in (up to)-adv go-past then   taxi-to   rupees

tsyuq bIhq-I,   tsaq-e pahnAAhg-dUq   thu-maEq-ne
ten   give-past that-of tomorrow-following friend-pl-with

phurbal ngyoh-ba-r   yaah-i, dzaahreq badzaar-ra kaEDu,
football watch-ger-purp go-past then   bazaar-in up

toqndori kI-baq-r   yaah-i, tsaq-e pahnAAhg-dUq.
all   buy-ger-purp go-past that-of tomorrow-following

57a. thu-maqe dIhq-r   yaah-i, (gaph sab) la-i,
friend-of house-in go-past chat all do-past

dzaahreq, tsaq-e pahnAAhg-dUq,   nUqim-dUq,
then   that-of tomorrow-following (second day)-following

dzahqn nUqim-dUq,   ngiq-e thu-maEq-lai bohq-i
again (second day)-following we-of friend-pl-to take-past

biriq, phewaq taqla-r yaah-i,
after Phewa Tal-in go-past

(D) 58. o //.
mm

(H) 59. bohqdz tsa-i, dzahleq pauDiq klO-I, arkoq
feast eat-past then swim play-past another

dina-r, yAAhngdzaq-r yaah-i. TibaTeq kaIma-r yaah-i,
day-in Hyangja-to go-past Tibetan camp-in go-past

dzahleq, TibaTeq bohDeq-ma-ne, tAA la-i,
then Tibetan Northerner-pl-with conversation do-past

dzahleq ngi galEdzaq-dzau kI-I, galEdzaq tsyO-ba
then we carpet-pl buy-past carpet small-ger

tsyO-ba galEdzaq, pli-ulOq, galEdzaq grihq kI-I,
small-ger carpet four-class carpet one buy-past

dzahleq yaqmdi khola-r pauDiq klO-I, dzahleq dIhq-r
then Yamdi river-in swim play-past then house-in

yuq-i, tsaq-e pahnAAhg-dUq, pheqri graaUna-r
come-past that-of tomorrow-following again airport-in

thu-maEq-lai toh-ba-r yuq-i, dzahleq, tsyuq-gaE
friend-pl-to meet-ger-purp come-past then ten-day

sammaq dIhq-r Ti-i, dzahleq pheqri kaathmaanDu
(up to) house-in stay-past then again Kathmandu

yuq-i. 60. khAAq-yaah-i //. ... 61. kih khOyOq
come-past finish-go-past you when

yuq-la pukhruq-ileq?
come-past Pokhara-from

(D) 62. nga pukhruq-uleq, dIhq-uleq, nga aitabaaraq nAAhga-r-baqe,
I Pokhara-from house-from I Sunday morning-in-of

(tshaq badze) tOh-yuq-la, yuq-maa yuq-maa
six o'clock emerge-come-past come-prot come-prot

girAAna-r yuq-i, Ti-di dzaahsaq ah-yO,
airport-in come-past stay-past plane not-available

dzahleq, tsaq-e pahnAAhg-dUq,
then that-of tomorrow-following

(H) 63. sObaaraq nAAhga-ri;?
Monday morning-in

(D) 64. sObaaraq nAAhga-ri, (aaqD badze) dzaahsaq
Monday morning-in eight o'clock plane

ah-yO, (nauq badze) dzaahsaq ah-yO, pheqri //.
not-available nine o'clock plane not-available again

(H) 65. Ti-yaah-i;?
stay-go-past

(D) 66. phewaq taqla-r yaah-di, tsaq-r yaah-i, kywa-la-i,
Phewa Tal-in go-past that-in go-past swim-do-past

kha-di, dzahleq, ahgIhq-d, "yaah-le," bi-i,
come-past then (eldest brother)-agt go-hort say-past

girAAna-r yaah-di, pheqri dzaahsaq ah-yO, pheqri
airport-in go-past again plane not-available again

e-kha-i, TibaTeq-ma.e hoTeqla-r kha-i, kaE
return-come-past Tibetan-of hotel-in come-past rice

tsa-di, dzahleq (das badze) Taiqma-r, hoTeqla-uleq
eat-past then ten o'clock time-in hotel-from

(das badze) Taiqma-r kha-i biriq, dzaahsaq-r khOq-di,
ten o'clock time-in come-past after plane enter-past

dzahleq kaathmaanDu girAAna-r tOh-di, dzahleq pheqri,
then Kathmandu airport-in appear-past then again

dziba-r kre-i biriq, laaqldabaar kha-i //.
jeep-in board-past after (Lal Durbar) come-past

(W) 67. nOwAA dzahdzaq mu waahq;?
cat baby be Q

(D) 68. nOwAA dzahdzaq, nOwAA dzahdzaq, bahq-l-do khaniq
cat baby cat baby bring-past-emp where

yaah-i? khaniq yaah-i?
go-past where go-past

(H) 69. khaniq-r bah-laq? nAAqsa-uleq??
where-to bring-past village-from

(D) 70. O //.
mm

(H) 71. kadiq the-bbrEq mu-la?
(how much) big-adj be-past

(D) 72. tsyuguq thiriq mu-la //.
little small be-past

(H) 73. mlonggya mu-l u; taargya?
black be-past or white

(D) 74. taarkiq mu-la //.
white+emp be-past

(H) 75. abwiq wotshE //.
exc exc

(D) 76. taargya mu-la //.
white be-past

(H) 77. yohq boh-e u; yaah-e?
thief take-dub or go-dub

(D) 78. ahgIhq-d pAileq-n bah-laq nAAqsa-r
(eldest brother)-agt first-adv bring-past village-in

baale tsauru-leq bah-laq. dzahleq pheqri, khe-maE
Bale Tsauru-from bring-past then again themselves-pl

kaaThmaanDu kha-di, nOwAA dzahdzaq ma-r raam
Kathmandu come-past cat baby below-in Ram

phalaq-e dIhq-r-na waa-thE-di, dzahleq pheqri,
Phal-of house-in-emp (throw out)-put-past then again

surdze-maqe AAma kaaDmahnDu-r-na Ti-di, surdze-maqe
Surje-of mother Kathmandu-in-emp stay-past Surje-of

aaba kha-di, dzahleq, nOwAA dzahdzaq bah-iq.
father come-past then cat baby bring-past

79. girAAna-r saaqDe tsyuq kiraai phoq-i.
airport-in (half plus) ten fee pay-past

80. haawaq dzaahsaq-la. 81. kaaDmahnDu-r bah-la,
air plane-of Kathmandu-in bring-past

ngIhq-gaE sOq-gaE Ti-la, pheqri mah-yaah-i.
two-day three-day stay-past again lose-go-past

82. pheqri, sOq-gaE ma tOh-kha-la, pheqri
again three-day lower appear-come-past again

tshyuqDi-yaah-i. 83. khaniq yaah-i, khaniq yaah-i?
disappear-go-past where go-past where go-past

84. ah-yO //.
not-available

(H) 85. tohba mu-la u; mOmaa mu-la?
male be-past or female be-past

(D) 85a. tuqsyidiq,   tohba, mOmaa, toq mu-e?
(I don't know) male   female what be-dub

(H) 85b. nga-i nehbaal gandz yaah-maqngere nema dzahdzaq
I-agt Nepal   Ganj go-while   bird baby

ngyAh-UlOq bah-luq.
two-class bring-past

(D) 86. o //.
mm

(H) 87. nga-i "hui   bah-leq." bi-ba, dinaga er-i-mI
I-agt female bring-hort say-ger then   Ed-agt-emp

"ah-ngIhq. tshaa-le-m   ah-boh-b   yaa." bi-di,   dzahleq
not-be   thus-adv-emp not-take-ger be   say-past then

pheqri UqIna bah-laq,   dinaga saaqDe   (aaTh) rupiyAA
again female bring-past then   (half plus) eight rupees

kI-yAAh-I   khiq-e baahraaq-mi //.
buy-go-past own-of fee-emp

(D) 88. ngi-lai hinbeqga-r dzOh-laq, "ngyAAU ngyAAU" bi-i,
we-also handbag-in put-past   meow   meow   say-past

garmi ta-ba, dai huqDi bIh-b-gaq   baabu-maE-d   mrO-I.
hot   be-ger then cover give-ger-emp senior-pl-agt see-past

garmi ta-i   biriq, bele "ngyAAU ngyAAU" bi-i   biriq,
hot   be-past after much meow   meow   say-past after

ngeh-ba dai //.
meow-ger then

(H) 89. ngi thu-maEq-dzau bah-laq   nga-i tsaq .. tsaq "nim"
I   friend-pl-pl bring-past I-agt that   that tweet

bi-ba .. asoq tsaq bele "nim" bi-m-di,   nema aseq
say-ger hesit that much tweet say-pres-emp bird hesit

ni-ba   ngyAh-UlOq .. (tyo naam aaudaina laDtsha
hungry-ger two-class   that name not-come Ladcha

bahntsha ke   ho)
called   what be

(D) 90. medgaaq   u;
(kind of bird) or

(H) 91. ah-ngIhq. nga-i-naaq ah-syehq, toqi ah-syehq.
not-be   I-agt-emp not-know any not-know

92. dzahleq ngi thu-maEq-d tsyaa-syiriq, plih-UlOq
then we friend-pl-agt small-small four-class

bah-lauq. 93. (kaalo, raato,) tshwE-b mu-la. dina
bring-past black red thus-ger be-past then

tsaq nema dzahdzaq-m, (dzaahdz) bo-ri ngeh-i
that bird baby-emp plane take-in cheep-past

ngeh-i ngeh-i mattreq. 94. tsuq-r kha-na-m
cheep-past cheep-past only this-in come-past-emp

syi-yaah-na nga-laq-m, tsaq-maE-lai bIh-I, nga
die-go-past I-of-emp he-pl-to give-past I

thu-maEq-lai, tI sammaq-n sa-ri-ngngyUq.
friend-pl-to today (up to)-emp breath-cont-past

95. khAAq-yaah-i //.
finish-go-past

Free Translation: Casual Conversation

(H) 1. We village people have to smoke cigarettes. The villagers don't know about their own health. It is said that it's not good to smoke, but they do.
(W) 2. Do they want to?
(H) 3. Yes, they want to.
(W) 4. You speak. Talk about that matter.
(D) 5. About Dasain?
(W) 5a Yes.
(D) 5b We Gurungs and Nepalis observe Dasain in the month of October. 6. Before Dasain, 7. on the day of the new moon, the seed offering is planted 8. The barley offering is planted; then on the day of Phulpati it is shown in the temple. 9. After they've shown the Phulpati, they kill a young goat; then on the day of Astami all the villagers kill buffaloes. For the observance of Dasain they buy a lot of meat. Then on the Naumi day or on the night of Astami they make the offering for the killing instrument. 10. In the temple they kill a young goat; all the villagers, the Gurungs, all dance. Throughout the night they dance; meat and spirits are consumed, and then the following day, in the morning in their own homes, they do a worship for the Goddess of Destruction (Durga). Then after eating rice they go to watch the buffalo being killed in the temple. 11. In the temple the Brahman officiates in the worship. 12. First they cut open a gourd. 13. Then they butcher the young goat. 14. Then they butcher the male buffalo. 16. When that's finished, all the

3

onlookers go to the leather worker's village. 17. In the leather worker's village they kill a pig. The men do a worship in their own homes, then kill the pig. 18. Then when they've finished watching the killing of the pig around four o'clock they come to their own homes. 19. They eat rice and meat; they drink spirits, and then go to play on the ferris wheel. 20. Some play on the ferris wheel and some on the swing. 21. Throughout that night they play. The following morning around half past eight or nine, they apply religious decoration to their foreheads. 22. Some of these decorations consist of rice soaked in milk, others are dipped in curds. 23. The seed offering is also applied to their foreheads; a red spot is also applied. Throughout that day they are drinking spirits. Some get so intoxicated that they lie on the roads; some vomit; some sleep on top of urine and faeces. From that day on Dasain is finished.

(W) 24. Do they observe Dasain similarly in Pokhara?
(H) 25. Just the same. 26. Just that way.
(W) 27. You ask him.
(H) 28. How should I ask?
(W) 29. Eh?
(H) 30. What will I ask?
(W) 31. About Dasain. About Little Dasain.
(H) 32. About Little Dasain?
(W) 33. Yes, have you been to Potkhola?
(H) 34. I've been. 35. Yes, I've been. 36. How is Chaidr Dasain observed, Uncle? Please tell me. I don't know anything about that.
(D) 37. Chaidr Dasain isn't anything.
(H) 38. How many days is it? Two days?
(D) 39. No, it isn't two days. One day only is (all that's observed).
(H) 40. One day?
(D) 41. Yes. It is only one day - but it can also be observed for two days. 42. We people of Ghachok and those who live in that direction, the eastern side, observe it for one or two days. Those who observe Chaidr Dasain work on one day but don't work the following day. They go to the bazaar just for one day.
(H) 43. Mm.
(D) 44. The people who live up at Golin and Luang, those in that direction...
(H) 45. They all come down to Pot Khola, don't they?
(D) 46. Yes. On the day of Chaidr Dasain some come down to Pot Khola, but some go on working.
(H) 47. Mm.
(D) 48. The following day it is forbidden to eat blood. Then on the day after that when "dasmi" has been said - they say it is forbidden not to apply a religious spot to the forehead.
(H) 49. Yes. You Ghachok people and those from Ribang and

Luang come down to Potkhola, don't you? We Mohriya people and those from Modza and Thaaga all come down to that... what's it called?... Sunpanele.

(D) 50. Only a few people from Ghachok come down to Sunpanele.

(H) 51. Yes, it's very pleasant having all the villagers come. I went twice with my friends. There were such a lot of soldiers there. A lot of Gurung women and a lot of Gurung people. See?

(D) 52. Mm.

(H) 53. Then they threw the stone. It was thrown very well. That's all.

(W) 54. Finished?

(H) 55. Finished.

(D) 56. When did you go to Pokhara?

(H) 57. I... the twenty-eighth of June. On the twenty-eighth of June I went. I got to the airport; hired a taxi; put my baggage in, then went directly home. I gave the taxi driver ten rupees, then on the following day I went with my friends to watch football. I went up to the bazaar to buy everything, the next day. 57a. I went to my friend's house to chat. The following day, two days later, yes, two days later, we went to Phewa Tal Lake with our friends.

(D) 58. Mm.

(H) 59. We had a picnic. Then we swam. Another day we went to the Tibetan Camp at Hyangja. We chatted with the Tibetans, then bought a carpet. They were selling four small carpets. We bought one. Then we had a swim in the Yamdi River and then came home. The following day I went to the airport to meet some friends. For ten days I stayed at home and then returned to Kathmandu. 60. That's finished. ... 61. When did you come down from Pokhara?

(D) 62. From Pokhara, from my house we left on Sunday morning at 6 o'clock. We came down and down to the airport. There we sat. The plane didn't come. Then the following day...

(H) 63. Monday morning?

(D) 64. Monday morning, at 8 o'clock, the plane didn't come. At 9 o'clock it didn't come, so...

(H) 65. You sat.

(D) 66. We went to Phewa Tal Lake and swam. Eldest brother said, "Let's go," so we went back to the airport, but again the plane hadn't come, so we returned to the Tibetan Hotel and ate rice. Then at 10 o'clock we came from the hotel, and the plane appeared. So we came to Kathmandu airport, got in a jeep, and came to Lal Darbar.

(W) 67. Do we have a kitten?

(D) 68. A kitten, we brought a kitten, but it's lost.

(H) 69. Where did you bring it? From the village?

(D) 70. Yes.

(H) 71. How big was it?

(D) 72. It was only small.
(H) 73. Black or white?
(D) 74. Quite white.
(H) 75. Goodness!
(D) 76. It was white.
(H) 77. Did a thief take it, or (what)?
(D) 78. Originally Eldest brother brought it to the village from Bale Tsauru, then they came to Kathmandu. They left the kitten with Ram Phal. Mother-of-Surje stayed in Kathmandu, but Father-of-Surje came and brought the kitten. 79. At the airport he had to pay a fee of ten and a half rupees. 80. For the plane. 81. He brought it to Kathmandu. It stayed for two or three days, then it was lost. 82. Again in three days it appeared, but again has disappeared. 83. Where has it gone? Where has it gone? 84. It hasn't re-appeared.
(H) 85. When I went to Nepal Ganj I brought two birds.
(D) 86. Mm.
(H) 87. I said, "Let's take a female," but Ed said, "No, let's not take them," but we did bring a female. We had to pay a fee of eight and a half rupees.
(D) 88. We had it in a bag. "meow, meow," it said. It got hot because we covered it. The airport official saw it. It got so hot and meowed again.
(H) 89. My friends brought two and they tweeted all the time. I guess they were hungry. I can't think of the name. It is called Ladcha in Nepali.
(D) 90. Was it a Metga?
(H) 91. No. But I don't know what it was. Then my friends also brought four little ones.
(D) 92. Mm.
(H) 93. Black and red colors they were. And on the plane those little birds did nothing but tweet. 94. After coming here (one) died, so I gave (the other) to my friends. Up until now they're still living. 95. I'm finished.

APPENDICES

Appendix A. Orthography Key

1. **Consonants:**

	Bilabial	Inter-dental[1]	Retroflex	Alveolar[2]	Velar
Vl. unasp. stop	"p" /p/	"t" /t/	"T" /ṭ/	"ts" /c/	"k" /k/[3]
Vl. asp. stop	"ph" /pʰ/[4]	"th" /tʰ/	"Th" /ṭʰ/	"tsh" /cʰ/	"kh" /kʰ/
Vd. stop[5]	"b" /b/	"d" /d/	"D" /ḍ/	"dz" /j/	"g" /g/
Vl. fricative				"s" /s/	"h" /h/[6]
Vd. nasal	"m" /m/	"n" /n/			"ng" /ŋ/
Lateral		"l" /l/[7]			
Vibrant		"r" /r/[7]			

2. **Semivowels:**

Front (unrounded)	Central (unrounded)	Back (rounded)
"y" /y/	"a" /a̱/[12]	"w" /w/

3. **Vowels**[8]

High	"i" /i/[10]		"u" /u/
Mid	"e" /e/[9, 10]		"o" /o/[11]
Low		"a" /a/[12]	

4. **Punctuation:**

"," /,/ marks rising intonation, with optional pause, at end of phonological phrase.

".." /../ marks rising intonation followed by trailing off of voice or long pause, indicating hesitation.

"." /./ marks falling intonation at the end of a declarative or imperative sentence.

"'-" /'-/ marks nuclear stressed morpheme, which it precedes, of an imperative or emphatic sentence.

"??"	/??/	marks an echo question, a repetition of the preceding sentence without prominent stress and with a markedly falling intonation.
";?"	/;?/	marks the sharp rise in intonation on one class of alternative-type questions.
";"	/;/	marks the break point of intonation in other alternative-type questions, after which point the pitch drops sharply, and up to which it rises.
"?"	/?/	marks the falling intonation at the end of a question where the nucleus of high pitch and stress occurs earlier either on the grammatical question word (unmarked), or at the ";".
"//."	/ //. /	marks extra low intonation, and relaxed voice, observed as a discourse final feature and requiring change of speaker.
"(X)"	/(X)/	marks the commencement of speech by X.

Double quotes in text enclose quoted speech; single quotes enclose quoted speech within a quotation.

Vernacular words or phrases enclosed in parentheses are Nepali, not Gurung.

5. Notes:

Symbols in double quotes in this key represent those appearing in the texts. Those in slash lines are a phonemic representation.

[1] With informant D. the 'interdental' stops are regularly pronounced interdentally, but with other informants the tongue is frequently retracted to the dental position.

[2] The alveolar position of articulation of the affricates and fricative becomes alveo-palatal in coalescence with "y" following.

[3] A voiceless lateral fricative has been interpreted as a coalescence of "kl", and represented accordingly.

[4] "ph" occasionally fluctuates from a voiceless aspirated stop to voiceless bilabial fricative.

[5] The 'voiced stops' frequently become voiced fricatives word-medially, though sometimes unaspirated voiced stops in this position. Word-initially before clear vowels they are unaspirated, and before breathy vowels aspirated stops.

[6] "h" is a glottal fricative (not velar) observed only in some Nepali loanwords which have "h" initial. Fully assimilated loans appear to replace the consonantal "h" plus vowel by a word-initial breathy vowel.

[7] Following aspirated voiceless stops "l" and "r" are voiceless; before breathy vowels "r" has a voiceless release; elsewhere "l" and "r" are voiced.

[8] Vowels pattern as syllable nuclei--one vowel to one syllable. Vowels may be marked for modification by:

i) nasality: "E" /ę/, "U" /ų/;

ii) length: "oo" /o:/, "A̲A̲" /ą:/;

iii) breathiness: "ih" /i^h/, "Oh" /$ǫ^h$/;

iv) accent (high tone): "eq" /é/, "aahq" /$á:^h$/.

[9] "e" tends to be more close in quality if oral than if nasal.

[10] Following bilabial or velar consonants, "i" and "e" frequently exhibit a palatal onglide, with the tongue tip behind the bottom teeth.

[11] Following bilabial or velar consonants, "o" has more pronounced lip-rounding than in other environments.

[12] The semivowel "a" /a̲/ is distinguished in the texts from the vowel "a" /a/ in the following way: If "a" occurs immediately preceding another vowel symbol, "e, i, o, u", it is a semivowel. If a consonantal symbol, tone mark "q" or period "." intervenes between "a" and a following vowel symbol, the "a" is a vowel--that is, a syllable nucleus carrying lexical pitch.

Appendix B. Abbreviations Used as Glosses

adj	adjectival (a suffix on adjective stems)
adv	adverbial (a suffix on verb stem)
agt	agentive (a suffix on nouns or pronouns)
class	classifier (a suffix on numerals)
cond	conditional (a suffix on verb stems)
cont	continuative (a suffix on verb stems)
dub	dubitative (a suffix on verb stems)
emp	emphatic (suffixed particles occurring with wide distribution)
exc	exclamation
fem	feminine (a suffix on certain nouns on nominal forms)
fut	future tense (a suffix on verb stems)
ger	gerund (a suffix on verb stems)
group	a suffix on numerals indicating groups of that size.
hesit	hesitation forms
hort	1st person hortatory (a suffix on verb stems)
imp	imperative (a suffix on verb stems)
inf	infinitive (a suffix on verb stems)
let	3rd person hortatory (a suffix on verb stems)
Nep	verb stem formative suffix attached to Nepali verb stems
part	participle (a suffix on verb stems)
past	past tense (a suffix on verb stems)
past cont	past continuous tense (a suffix on verb stems)
pl	plural (a suffix on nouns or pronouns
pres	present tense (a suffix on verb stems)
prot	protracted action (suffixes on reduplicated verb stems)
ptc	present partciple (a suffix on verb stems)
ptcp	past participle (a suffix on verb stems)
purp	purposive (a suffix on verb stems)
Q	interrogative marker
quant	quantifier (a suffix on adjective stems)
quot	quoted speech marker

Appendix C. Speaker Designations

D. Deu Bahadur Gurung, a 24-year-old man, born and raised in Ghachok.

G. Gau Suba Gurungsini, a woman of about 45 years, born in another village but resident in Ghachok for the past 25 years.

H. Hindumaya Gurungsini Burgess, a 24-year-old woman, born and resident to the age of 12 in a village about 20 miles east of Ghachok. She lived in Pokhara then for ten years, and in Kathmandu for the past year. She is related to S., R., and D., but her idiolect is different in some respects and has also been more subject to Nepali influence.

J. Jessie Glover, a student of Gurung over the past two years.

K. Ras Kumari Gurungsini, a 31-year-old woman, born and raised in Ghachok.

R. Ram Phal Gurung, a 31-year-old man, born and raised in Ghachok.

S. Ser Bahadur Gurung, a 49-year-old man, born and raised in Ghachok, but spent 21 years from the age of 18 in military service outside Nepal.

W. Warren Glover, a student of Gurung over the past two years.

TAMANG TEXTS

1. Snake Worship..............................
2. Festival of Tiwar...........................
3. A Conversation Between Two Men................
4. A Conversation Between Three People...........
5. Tamang Customs................................
6. Origin of Sahu Village........................

1. Snake Worship

1. naakpancamiiq / barsa'-la titq-khyapq / saawan:q-Ti /
Nakpansami year-of one-time Sawan-in

kha-pa // 2. hucug din'-Ti / duniiyaa:g-ce / kaamq
come-pres that day-on people-A work

seng'-pa ag-ta-pa // 3. sa wha-pa ag-ta-pa / sa
do-pres neg-be-pres soil dig-pres neg-be-pres soil

wha-ci pangq-samg / naakq-ki go'-ri tam-pa //
dig-ptl say-cond snake-of back-on strike-pres

4. hot'-ta-pi gyamce:g / naakq-ki go'-ri tam-pa teng
that-be-of because snake-of back-on strike-pres after

paapq kha-pa / samaiq ag-jyapa:' ta-pa // ...
sin come-pres time neg-good be-pres hes

5. hol'-la-cimg hucug naakpancamiiq din'-Ti
(like that)-do-conj that Nakpansami day-of

baar'-tiq-thoo-pa // 6. jarti'-teng kaamiq-maag-ce-mi
observe-NM-come-pres Brahmin-and Kami-pl-A-emp

naakq-ki murtiq ba'-cimg / Dhokag-ri khyap-cimg hucug
snake-of picture bring-conj door-on stick-conj that

din' / naakpancamiiq din'-Ti / puca seng'-pa //
day Nakpansami day-on worship do-pres

7. tamang-maag-ce caanyim / kaamq kino baar'-tiq-pa //
Tamang-pl-A emp work only observe-NM-pres

8. puca seng'-pa / ag-syeeq / puca ag-seng' //
worship do-pres neg-know worship neg-do

Free Translation: Snake Worship

1. Nakpansami, the day for worshipping the snake, comes once a year in the month of Sawan. 2. On that day the people are not allowed to work. 3. They are not allowed to dig the soil; if they do, they will strike the snake on the back. 4. Because of this, striking the snake on the back, the people sin, and they will not have a good season. 5. In this way the people have to observe the day of Nakpansami. 6. The Brahmins and the Kamis take a picture of a snake, and sticking the picture on the door, they worship it. 7. The Tamang people only observe the restriction on digging the soil. 8. They do not know how to worship (in this way), so they don't do it.

2. Festival of Tiwar

Part I - told by a young man
Part II - told by an old lady

Part I. 1. kauliq then-la-mi dora'-mi dog-ri
Kauli people-of-emp dance-emp courtyard-in

ag-sya-pa-rim hoiq / phuusang-Ti sya-pa-rim hoiq /
neg-dance-pres-st rhet fireplace-at dance-pres-st rhet

phuusang-ti cotq-theq-pi ghotcag-maag daa'-ci hoi /
fireplace-at this-size-of (long stick)-pl (lean on)-ptl rhet

keltung chyaa-cimg pangq-pa-rim deusyure:'-m / naug
(legs crossed) sit-conj say-pres-st deusure-emp nine

dasg surpeq Tanga ag-juuhg-pa-ri caanyim ag-ta-pala //
ten rupees gift neg-put-pres-purp emp neg-be-pt2

2. hucug-ce pheeri deusyure:'-i arthaq pangq-o pangq-cimg
that-In again deusure-of meaning say-imp say-conj

pangq-pa nga-ce ag-syeeq / deusyure:'-la / pheeriq / nga-ce
say-pres I-A neg-know deusure-of again I-A

taaq pangq-ci / dangpo:' cuq nyangq-ki-la jam' khapq-
what say-ptl (old times) this we-of-of spirit protect-

Ti-pa taasyim pangq-cimg pangq-ma-m / nga-ce ag-syeeq
cont-pres emp say-cong say-while-emp I-A neg-know

maah'.kolaq pangq-cimg / pangq-pa // 3. enyii-maag dangpo:'
son-in-law say-conj say-pres you-pl (old times)-

i miih'-ce khaleq ag-syeeq-pa nyiiq dereg-i kli cyam
of man-A how neg-know-pres we now-of faeces urine

enyii-maa-i kli cyam pangq-pa rangpa:' mu-pa / ...
you-pl-of faeces urine say-pres (like that) be-pres hes

memeg-ce sung-o-meg pangq-cimg nga-ce pangq-ci //
grandfather A say-imp-emp say-conj I-A say-ptl

4. ag-yihn' maah'.kolaq-ce ge' pangq-o pangq-cimg
neg-be (son-in-law)-A first say-imp say-conj

pangq-pa // 5. pangq-o-syim pangq-o / pangq-o pangq-ci /
say-pres say-imp-emp say-imp say-imp say-ptl

hol'-la-ma-m pangq-ci deusyure:'-i arthaq //
(this way)-do-while-emp say-ptl deusure-of meaning

6. dangpo:' nyangq maitiq busing' mu-pala-ro //
(long ago) we brothers sisters (one clan) be-pt2-rs

7. ele barsa' din'-ki tiwarq kha-ci // 8. tiwarq
(like this) year day-of Tiwar come-ptl Tiwar

kha-pa saat-cem barsa'-la-no jam'-ce-m nyangq maitiq-la /
come-pres time-emp year-of-also spirit-A-emp we brother-of

maitiq nyangq jam'-ce-m maitiq sep-pa-ro //
brother we spirit-A-emp brothers kill-pres-rs

9. hol'-la-cimg / log jam' / syooh'-ri / chya bace'-i
(like that)-do-conj lo spirit morning-at six o'clock

Tem-Ti / jam' do'-kha-pa / paancaq bace'-i Tem-Ti Tikaq
time-at spirit arrive-come-pres five o'clock time-at Tika

Taaloq seng'-thoo-pa pangq-cimg / ... 10. busing' kolaq-ce
Talo do-comp-pres say-conj hes sisters young-A

hop'-pangq-cimg / maitiq jam' khapq-pa-ri kha-nem /
(like this)-say-conj brothers spirit protect-pres-purp come-pt3

11. pheeriq jam' khap-pa-ni khatq-ta-nem pangq-samg /
again spirit protect-pres-emp how-be-pt3 say-cond

maitiq-ta jammag Tikaq Taaloq seng'-ci // 12. maitiq-ce
brothers-for all Tika Talo do-ptl brothers-A

daan' dachina:g lai-tiq-cimg / busing'-ce mrapq-sung-ce
gift money bring-NM-conj sisters-A door-mouth-from

dimg-nang maitiq-ta jam' kra nakkle' wangq-kha-pa
house-inside brothers-for spirit head half inside-come-pres

saat-cem-i // 13. katoq-ce / busing' kolaq-i yaa-ri katoq
time-emp-of walnut-In sister young-of hand-in walnut

tho-cimg hucug katoq-ce / ngon-ki sa-ri chenq-cimg /
take-conj that walnut-In front-of teeth-in place-conj

pungq-cimg / hucug / jam'-ki kra braa'-pala-ro //
strike-conj that spirit-of head break-pt2-rs

14. hucug jam'-ki kra braa'-pi / artha gyamce:g / curiq /
that spirit-of head break-of meaning from here

barsa'-i-la barsa' din'-ki tiwarq pangq-cimg / deusyure:'-maag-ce
year-of-of year day-of Tiwar say-conj deusure-pl-A

bhatai:g-tiq-pa // 15. hucug tiwarq dangpo:'-i ritiq
(lead chorus)-NM-pres that Tiwar (long ago)-of custom

thitiq janai:'-tiq-pa-i laakiri / cuq deusyi'-ri /
custom inform-NM-pres-of for this deusiri-at

sya-pala / cu deusyure:'-i maaneq nga-ce / dapam:'
dance-pt2 this deusure-of meaning I-A (up until now)

jyap'-le syeeq-pala areq / likkyamg pheeri-no kha-samg /
good-advl know-pt2 not later again-also come-cond

nyotq-la // 16. dereg-m beg-ci //
ask-fut now-emp finish-ptl

Part II. 17. mam-ce sung-o-e eeg-ce sung-o-e
grandmother-A say-imp-also you-A say-imp-also

18. pangq-pa-rim bhaig-Tikaq / sya-pa-rim
say-pres-st (young brother)-Tika dance-pres-st

acyo:' tiwarq // 19. barsa' din'-ki acyo:'
(elder brother) Tiwar year day-of (elder brother)

tiwarq / pangq-pa / jam'-mi barsa' din'-ma tiq-khyapq
Tiwar say-pres spirit-emp year day-on one-time

kha-pa-ro // 20. tiq-khyapq kha-ma-m khaleq-ro pangq-samg //
come-pres-rs one-time come-while-emp how-rs say-cond

21. paileq acyo:' gren' bor'-ci-ro / tii tingq
first (elder brother) eldest take-ptl-rs one year

acyo:' gren' bor'-ci-ro / asyim pheeriq guring' /
(elder brother) eldest take-ptl-rs and again (next year)

acyo:' gren' bor'-me-eno / pheeriq guring'
(elder brother) eldest take-emp-also again (next year)

kha-pala-m guring' rang'-eno pheeriq apa maitiq
coma-pt2-emp (next year) again-also again father brother

dimg-Ti Tiq-ag-myangq // 22. rahng'-ki dimg-Ti chee-ci /
house-at sit-neg-find own-of house-at prepare-ptl

kha-ci / rahng'-ki dim'-ce chee-cimg kha-pala-mi /
come-ptl own-of house-from prepare-conj come-pt2-emp

depe:'-eno guring'-ce-eno parangq bor'-ci //
again-also (next year)-A-also (second son) take-ptl

23. parangq bor'-ci / louq dereg-m nga-mi / jam'-ce
(second son) take-ptl so now-emp I-emp spirit-A

bor'-ci // 24. parangq bor'-ci // 25. pheeriq /
take-ptl (second son) take-ptl again

guring' rang' pheeri / kha-pala-m depe:'-eno apa
(next year) also again come-pt2-emp again-also father

maitiq dimg-Ti syee-cimg maitiq jam' khapq-ag-myɛngq //
brother house-to go-conj brother spirit protect-neg-find

26. pheeri depe:'-eno sailaq-mi depe:'-eno /
again again-also (third son)-emp again-also

bor'-ci-ro-sye // 27. la-cimg / cyangpa caanyi
take-ptl-rs-emp do-conj (younger son) emp

mu-ma-mi // 28. louq dereg-m nga-mi cyangpa-i jam'
be-while-emp so now-emp I-emp (younger-son)-of spirit

khapq-nyi-thoo-ci pangq-cimg kha-pala-m / kaaq-giig /
protect-go-comp-ptl say-conj come-pt2-emp blood-one

mrapq-sung-Ti Tiq-pala-Tim-ro / mrapq-ki kunaq-ri / mrapq-ki
door-mouth-at sit-pt2-st-rs door-of corner-at door-of

kunaq-ri Tiq-ma-mi // 29. jam' khapq-nyi-pala-mi /
corner-at sit-while-emp spirit protect-go-pt2-emp

tinyiq-m nga-i ale-i jam'-mi nga-m
today-emp I-of (young brother)-of spirit-emp I-emp

khapq-no khapq-pa pangq-cimg nyi-ci apa maitiq
protect-also protect-pres say-conj go-ptl father brother

dimg-Ti-no sartaamq chee-cimg japa' mento:'
house-to-also (Tika garland) prepare-conj when flower

khyap nyi-ma-mi / jam'-mi / dereg-m hop'pangq-pale
(put on) go-while-emp spirit-emp now-emp (like that)-say-pt2

nga-ta-m taaq yang-la-big pangq-pa-ro // 30.
I-to-emp what find-fut-say say-pres-rs

hol'-la-cimg pheeriq acyo:' caanyi jam'
(like that)-do-conj again (elder brother) emp spirit

caanyi mrapq-sung-Ti ta-ci / nahna' caanyim
emp door-mouth-at be-ptl (elder sister) emp

phuusang-Ti ta-cimg / ale tinyi-m nga-i
fireplace-at be-conj (young brother) today-emp I-of

ale-i jam'-mi nga khapq-pa nga-i maitiq
(young brother)-of spirit-emp I protect-pres I-of brother

khapq-pa pangq-cimg / mento:' khyap-ma-mi / jam'-ce
protect-pres say-conj flower (put on)-while-emp spirit-A

bor'-ag-myangq-ro // 31 bor'-ag-myangq-ma-m / louq eeg-eno
take-neg-find-rs take-neg-find-while-emp so you-also

dag-ci / pangq-cimg yahr'-cimg / 32. keeka / nyangq
win-ptl say-conj go-conj (special gift) we

tiwarq-Ti naawaiq-syim barsa' din'-ki acyo:' tiwarq /
Tiwar-at what ever year day-of (elder brother) Tiwar

barsa' din'-ki bhaig Tikaq-m pangq-pa / barsa'
year day-of (young brother) Tika-emp say-pres year

din'-ki acyo:' tiwarq // 33. Tikaq-m
day-of (elder brother) Tiwar Tika-emp

bhaig-la // 34. hol'-la-cimg / nyangq-ce-m
(young brother)-of (like that)-do-conj we-A-emp

ta-samg ale ge'mento:' / paileq / ale
be-cond (young brother) (first flower) first (young brother)

cyangpa-ta khapq-thoo-pa-ro // 35. bhaig Tikaq
youngest-for protect-comp-pres-rs (young brother) Tika

pangq-ma nyensye:'-m ale cyangpa-ta
say-PresPerf after-emp (younger brother) youngest-for

khyap-cimg keeka acyo:'-ta
(put on)-conj (special gift) (elder brother)-for

khya-thoo-pa-ro // 36. nyangq-la Tikaq /
wear-comp-pres-rs we-of Tika

hol'-la-cimg icuq arthaq hole' Tiq-pala-ro // 37.
(like that)-do-conj this meaning (like that) sit-pt2-rs

hole' Tiq-ma-mi / nyangq-la-m / buring'-ce hole'-ka
(like that) sit-while-emp we-of-emp sister-A (like that)-emp

dereg-m maitiq-ce helaq la-pa ag-ta-pa-ro //
now-emp brothers-A disgrace do-pres neg-be-pres-rs

38. eeg-rahng-pi buring'-ce taaq ba'-pa-ri //
you-(just like that)-of sister-A what bring-pres-purp

39. jyarti'-la-m ngotq-nyi-pa // 40. nyangq-la-m
Brahmins-of-emp call-go-pres we-of-emp

keeka tho-cimg nyi-me-eno kha-cimg long-pa
(special gift) take-conj go-emp-also come-conj fear-pres

depe:' / nyangq-ki jaat' / hol'-la-cimg / nyangq-la
again we-of clan (like that)-do-conj we-of

apa maitiq-ce maitiq jam' khapq-pa-m buring:'-ce-ro //
father brother-A brother spirit protect-pres-emp sister-A-rs

41. hucug hol'-la-cimg-ke barsa' din'-ki /
that (like that)-do-conj-emp year day-of

acyo:' tiwarq / pangq-pa-rim acyo:' tiwarq /
(elder brother) Tiwar say-pres-st (elder brother) Tiwar

jam'-mi ale-la-ro / bhaig Tikaq //
spirit-emp (young brother)-of-rs (young brother) Tika

42. hucug ale-ta-m buttham:'-Ti ale
that (young brother)-for-emp (last time)-at (young brother)

khapq-pa-ri gyamce:g bhaig Tikaq //
protect-pres-purp because (young brother) Tika

43. syaq-pa-rim acyo:' tiwarq pangq-pa / nyangq-la-m
dance-pres-st (elder brother) Tiwar say-pres we-of-emp

bhaig Tikaq-m barsa' din'-la bhaig
(young brother) Tika-emp year day-of (young brother)

Tikaq-ro / hol'-la-cimg nyangq-ta hole'
Tika-rs (like that)-do-conj we-for (like that)

Tiq-pala-ro pangq-pa // 44. ti.nam.syoo'-m miih'-ce-mi /
sit-pt2-rs say-pres nowadays-emp man-A-emp

deusyure:' pangq-myangq-ci / teino:q areg / min-e areg
deusure say-find-ptl nothing not name-also not

grangg-e areg / pangq-samg// 45. nyangq-la Tikaq-m
value-also not say-cond we-of Tika

dasaig-ki Tikaq teng tiwarq-ki Tikaq giig arthaq-m
Dasai-of Tika and Tiwar-of Tika one meaning-emp

hote'-kino bartha'-m areg // 46. pangq-pa
(that much)-only (very much)-emp not say-pres

arthaq-m mu-maka-pangq louq dereg-m / areg / areg //
meaning-emp be-neg-say so now-emp not not

47. hote'-kino bartha'-m areg barsa' din'-ki
(that much)-only (very much)-emp not year day-of

acyo:' tiwarq pangq-cimg tiwarq-ki tam-mi
(elder brother) Tiwar say-conj Tiwar-of word-emp

hote'-kino   sainli //
(that much)-only Sainli

Free Translation: Festival of Tiwar

1. The people of Kauli don't dance in the courtyard, but sitting around the fireplace with their legs crossed and leaning on sticks they say over and over deusure; i.e., after they have given the compulsory nine or ten rupees. 2. (One of the young men) asked the meaning of deusure, but the old man said that all he knew was that from long ago it meant our spirit was protected. 3. The son-in-law then asked how it was that the old men didn't know all about it, and asked him to please tell (the young people). 4. The grandfather said that first the son-in-law should tell. 5. The son-in-law told the grandfather to tell, but the grandfather told him he should tell; so the son-in-law told the story this way. 6. Long ago we were of one clan. 7. It was like this, the annual Tiwar festival came. 8. At the time of this yearly festival a spirit killed the men of our clan; it killed our brothers. 9. It was like this: the spirit arrived at 6 a.m., but at 5 a.m. the Tika had to be applied. 10. It was said that the young women came to protect the spirit of the men. 11. Their spirit was protected only if on all the men the Tika was applied. 12. The men brought a gift of money, and the women sat inside near the doorway where the spirit would come; at the time when all were seated the spirit put its head in the doorway. 13. A young woman took a walnut, and putting it behind her front teeth, she flicked it out and struck the spirit's head, breaking it. 14. From the killing of the spirit, here (we now) on the annual day of Tiwar all sing deusure with one man leading the chorus. 15. Up until now I don't know very well the meaning of this old custom of Tiwar and dancing at the time of deusure, (but) if I come again I will ask. 16. That is all.

17. Grandmother, please tell us (about Tiwar). 18. We say young brother Tika and dance at elder brother Tiwar. 19. It is said that the spirit comes once a year on that day. 20. Coming at one time only how shall I tell this? 21. First the spirit took the elder brother's spirit; this happened for several years, the spirit coming and taking the elder son's spirit, and also the married daughter was not allowed to stay at her father's house. 22. She came from her own house to make ready for the festival, but the next year the second son was taken. 23. The second son was taken. 24. "Now I have taken the second son," said the spirit. 25. Then the next year the spirit came again, and again the daughter went to her father's house but could not save her brother. 26. Again also the same thing happened and the third son was taken. 27. This only left the younger son. 28. The daughter said

she would save her brother's spirit, and coming to the house, she saw her brother's blood at the doorway. 29. Again she said that she would save her brother's spirit, and while going to her father's house to prepare the Tika and garland of flowers, she wondered if again the spirit had done the same as it did to her elder brother. 30. It happened again that the spirit came to the doorway, but the sister, being at the fireplace, told her brother that today she would save his spirit; and by putting the garland on him the spirit could not take him. 31. The spirit said that she had won, and he went. 32. If once a year we give a present on the day of elder brother Tiwar and call it young brother Tiwar, it is still 'elder brother Tiwar'. 33. It is 'young brother Tika'. 34. Like this we first put a garland on the younger brother. 35. After we call it young brother Tika the garland is not only put on him but on the elder brother also. 36. This is the way we observe the Tika, and this is what it means. 37. That was our custom, and now (also) our kinswomen are forbidden to disgrace their clan brothers. 38. You should do and say as they did. 39. The Brahmins call the sister to come. 40. While our sisters are coming with a gift the brothers are afraid (that they do not have the money to give them); like this our clan forefathers did to save the brother's spirit. 41. The clan sisters do like this every year calling it elder brother Tiwar, but it is younger brother Tika. 42. It is younger brother Tika because the younger brother was finally saved. 43. There is dancing at the elder brother Tiwar, but it has always been called the younger brother Tika, and we observe this one day every year. 44. Nowadays men say deusure, but there is no real value in this as they do not observe the old custom correctly. 45. The meaning of Tiwar Tika and Dasain Tika are the same, and there is not very much (to say). 46. There is no more to say about it, no more, no more. 47. I haven't said very much about the annual festival of Tiwar, Sainli, but that is all.

3. A Conversation Between Two Men
On Building the Road to Pokhara

(K) 1. pokhraq-ri gyamg-mi kheemaq nyensye:' kholq-tiq-jep'-pala
Pokhara-to road-emp when from begin-NM-hon-pt2

yihn'-ci-wai asyang //
be-ptl-QM Asyang

(A) 2. tiyung pusq-Ti nyensye:' kholq-tiq-pala-ro
(last year) Pous-in from begin-NM-pt2-rs

pangq-mu kon //
say-rs Kon

(K) 3. yee //
yes

(A) 4. nga-cem a'-nyi-ka / nga manegang-tor nyi-pi
I-A neg-go-emp I Manegang-towards go-of

belo'-ri apa-teng parang caanyi nyi-pala-rim
time-at father-with (second son) only go-pt2-st

asyim likkyamg-kyor / khatepa:q-rim pangq-cimg nga-eno cyaa-
and later-towards how-st say-conj I-also see-

pa-ri nyi-pala-m / Detg Detg syiisyiiq ta-pala-rim //
pres-purp go-pt2-emp half half only be-pt2-st

(K) 5. yee / hote'-kyor-mi paisaq-m nyikhai-no
yes that-time-emp money-emp (fair amount)-also

chyaa-pala-ro pangq-ci pangq-pa thee-ci //
find-pt2-rs say-ptl say-pres hear-ptl

(A) 6. chyaa-pala-ro-deg kon / paisaq-m hote' kyor-mi-ta
find-pt2-rs-emp Kon money-emp that time-emp-at

saatq rupeq aaThq rupeq dasg rupeq sammaq chyaa-pala-ro //
seven rupees eight rupees ten rupees (up to) find-pt2-rs

(K) 7. din'-la //
day-of

(A) 8. din'-la //
day-of

(K) 9. yee / ti.nam.syoo'-m hote' ag-chyaa-pa mu-syimula-m //
yes nowadays-emp that neg-find-pres be-prob-emp

(A) 10. ti.nam.syoo'-m khanaq kon / nga bhataug chee-cimg carq
nowadays-emp where Kon I Bhadau take-conj four

gate' nyensye:' nyi-pala / hucug hallaq-ce / din'-la /
date from go-pt2 that rumor-from day-of

asaarq saawanq / bhataug seng-pa-maag-ce / din'-la
Asar Sawan Bhadau do-pres-pl-A day-of

syikaq-nyiihg / Tanga somg / saatq sukaq /
rupee-two (half rupee) three seven (quarter rupee)

chyaa-nem / hucug chanta ta-pa-cem nga-ce-m dasg pantraq
find-pt3 that amount be-pres-emp I-A-emp ten fifteen

din' kaamq seng'-cimg dimg-Ti kha-pala //
day work do-conj house-to come-pt2

(K) 11. yee / dapam' paisaq nom-ag-kha //
yes (up until now) money take-neg-come

(A) 12. aa / dapam' rapo kon //
yes (up until now) nothing Kon

(K) 13. yee //
yes

(A) 14. dere / seng'-pi kaamq / mainaq nyiihg / somg
now do-of work month two three

Tikeq paisaq pim-pa-rim-ka //
(one time) money give-pres-st-emp

(K) 15. dereg-m-la somg tingq-me-eno hucug gyamg but'-pa
now-emp-of three years-emp-also that road finish-pres

ag-khamq mu-wa-ta //
neg-able be-QM-emp

(A) 16. khai pangq-pa-ri-mi cainiq-maag-ce / somg tingq-ri-m
some say-pres-purp-emp Chinese-pl-A three years-in-emp

paasq ta-pa / pangq-mu kon //
ready be-pres say-rs Kon

(K) 17. aa //
yes

(A) 18. ta-pa ag-ta-pa taaq yihn'-ci apaq nyangq-ce
be-pres neg-be-pres what be-ptl now we-A

ag-syeeq //
neg-know

(K) 19. onyeq saapi nyi-maag-ce-m paisaq-m macaleq
(some time ago) Sapi go-pl-A-emp money-emp (very good)

ba'-pala-wag asyang mainaq din'-ma'-no tiinq saiq
bring-pt2-emp Asyang month day-in-also three hundred

pacaasq tiinq saiq pacaasq jammag-ce-no //
fifty three hundred fifty everyone-A-emp

(A) 20. yaa kon / cuq-i paalo-m thenyi-maag-eno / tisq.syeg
yes Kon this-of time-emp they-all-also what

pangq-pi / glaag-ri / syee-pala mu-pa-ro / dereg-no
say-of place-at go-pt2 be-pres-rs now-also

chyaa-la thenyi-maag-ta-m //
stay-fut they-all-to-emp

(K) 21. thenyi-maag thaarengq-no pangq-pa thee-ci asyang //
they-all (a long way)-also say-pres hear-ptl Asyang

(A) 22. nyiiq-maag ciranyiq pangq-pi glaag-ri mu-pa / ciranyiq
we-all Chirani say-of place-at be-pres Chirani

kholaq-ce thenyi-maag-ki glaag-ri ti-ret' din'-ki-ri
river-from they-all-of place-at one-day day-of-in

doo'-pa //
arrive-pres

(K) 23. yee / lohpig-samg dimg-ce nyi-pa-ri
yes (not being)-cond house-from go-pres-purp

kamq.sye.kamq nyiihg-ret' gyeeg-pa //
about two-days spend-pres

(A) 24. nyiihg-ret' gyeeg-pa kon //
two-days spend-pres Kon

(K) 25. paisaq caanyim hole' pangq-samg thenyi-maag cuq-i
money emp (like that) say-cond they-all this-of

paalo Thikq kino ba'-la //
time (a little) only bring-fut

(A) 26. cuq-i paalo khai khatq-tam kon deremg likkyamg /
this-of time some what-word Kon now later

yang-pa teng thaaq yang-pa //
find-pres after knowledge find-pres

(K) 27. yee //
yes

(A) 28. halaaq caanyim taraq cekq-mi chyaa-pa pangq-pa-ro
rumor emp but little-emp find-pres say-pres-rs

pangq-mu //
say-rs

(K) 29. nyangq-ki cuq / tirsuliq procekq-Ti bhannag hucug-ri
we-of this Trisuli project-at more that-at

paisaq-m cekq bartha' yang-pi canta ta-nem apaq //
money-emp (a little) more find-of amount be-pt3 so

(A) 30. yee //
yes

Free Translation: Conversation Between Two Men

(K) 1. When was work on the Pokhara road begun, Asyang?
(A) 2. It was begun in Pous of last year I heard, Kon.
(K) 3. Yes.
(A) 4. I did not go then, at that time I went to Manegang with my father; my second brother went, and later (after hearing) how it was, I also went to see it, (but) only half the road had been made.
(K) 5. At that time the money earned was fairly good, I heard.
(A) 6. So it was, Kon; the money earned at that time was up to seven, eight, ten rupees.
(K) 7. A day?
(A) 8. A day.
(K) 9. Yes, nowadays that much may not be found.
(A) 10. Nowadays where, Kon. I went on the 4th of Bhadau as the rumor was that those working during the months of Asar, Sawan, and Bhadau were getting two rupees, one and a half rupees, or one and three-quarters rupees a day; (but) after working for ten to fifteen days I returned home.
(K) 11. Up until then you didn't receive your pay?
(A) 12. No, as nothing was said, Kon.
(K) 13. Yes.
(A) 14. Now after each two or three months (only) the money is given.
(K) 15. The road cannot be finished in three years, or can it?
(A) 16. Some say that the Chinese will complete it in three years; that is what I heard, Kon.
(K) 17. Yes.
(A) 18. If it will or it won't (be ready) I don't know.
(K) 19. A few days ago Sapi and others brought (home) a good deal of money, Asyang; everyone received 350 rupees for the month.
(A) 20. Yes, Kon, this week they all went to some place, and now they will stay there.
(K) 21. It is heard that this place is a long way (from here).
(A) 22. At a place named Chirani we stayed and could reach their place from Chirani in one day.
(K) 23. Yes, otherwise going from here takes two days and two nights.
(A) 24. It takes two days, Kon.

(K) 25. Some say that this time they will only earn a little money.
(A) 26. (They) will find out later how much they will get.
(K) 27. Yes.
(A) 28. The rumor is that they will only get a little.
(K) 29. But they will receive more there than we did while working on the Trisuli project.
(A) 30. Yes.

4. Conversation Between Three People

(K) 1. cuq-i paalo yampu-ri yuq-cimg / asyang teng
this-of time Kathmandu-to come-conj Asyang and

asuq-la kaamq ta-la //
Asu-of work be-fut

(A) 2. ta-mu-wa pangq-pi bicaar'-ce / yuq-pala kon //
be-be-QM say-of thought-In come-pt2 Kon

(K) 3. kaamq ta-pin-samg jyapa:' ta-syela-hog //
work be-int-cond good be-fut-emp

(A) 4. ta-pa-teng ag-ta-pa-m rahng'-ki ngoh' //
be-pres-cond neg-be-pres-emp own-of fortune

(K) 5. rahng'-ki dakTar:'-ki yaa-ri / asuq-la-m phenq
own-of doctor-of hand-in Asu-of-emp eye

nong-cimg-mi yahko' barsa' ta-ci-wa-ta //
injure-conj-emp many year be-ptl-QM-emp

(A) 6. ta-ci kon dereg-m bisg barsa' //
be-ptl Kon now-emp twenty year

(K) 7. cuq-i paalo yihn'-le ta-samg ta-la //
this-of time be-supp be-cond be-fut

(A) 8. yaa //
yes

(K) 9. asuq-cem yampu-m khanaq khanaq kor-jet'-ci
Asu-emp Kathmandu-emp where where walk-hon-ptl

tinyiq syooh'-ri //
today morning-in

(G) 10. nyii-ce syeeq-maka oleq-eno brag-ri-pa //
we-A know-neg (like that)-also walk-cont-pres

(K) 11. oleq-eno brag-ri-pa-giig min-giig-no
(like that)-also walk-cont-pres-one name-one-also

thaaq ag-yang //
knowledge neg-find

(G) 12. giig-no thaaq ag-yang //
one-also knowledge neg-find

(K) 13. minsapq-ce ag-syet //
Memsahib-A neg-say

(G) 14. ag-syet / nga-ce ag-nyot //
neg-say I-A neg-ask

(K) 15. ag-nyot //
neg-ask

(G) 16. nga-ce ag-nyot //
I-A neg-ask

(K) 17. birg aspatalq nyi-ci bi'-pa ampoo-syim //
Bir Hospital go-ptl say-pres neg-emp

(G) 18. hucug gotop:'-no nyi-pa taaq-syim nyangq-maag //
there all-emp go-pres what-emp we-pl

(K) 19. aa demen' nyiiq-maag-eno nyi-pala / hucug-ce-m
yes true we-all-also go-pt2 there-from-emp

enyii-maa-m niuq roTg tor-ce khanToq syee-pala //
you-pl-emp New Road up-from straight go-pt2

(G) 20. ee //
yes

(K) 21. asyang-teng nga-m posT aphis-Ti ciThiq cyaa-nyi-pala-m
Asyang-with I-emp Post Office-to letter see-go-pt2-emp

ciThiq ag-yang-kaa / pheeriq kha-pala-m enyii-maag-m
letter neg-find-emp again come-pt2-emp you-pl-emp

khatu-ta-saq-ka //
meet-be-neg-emp

(G) 22. peTTuuq-le yahrg-cimg pheeriq khanTooq-le yahrg-pala /
straight-emp go-conj again up-emp go-pt2

krasuq doog-yuq-cimg pheeriq peTTuuq-le kha-pala
down (turn back)-come-conj again straight-emp come-pt2

khanaq yihn'-ci khanaq yihn'-ci //
where be-ptl where be-ptl

(A) 23. nyiiq-maag-ce enyii-maa maiq-ma ag-yang-naka
we-pl-A you-pl search-while neg-find-while

nyiiq doog-cimg / kha-pala //
we turn-conj come-pt2

(G) 24. nga-ce thenyi-maag-mi dimg-Ti yahrg-Ti-syina /
I-A they-pl-emp house-to go-cont-prob

nyangq nyiihg ag-mrang / thenyi-ce pangq-pala-m / karnaq-ce
we two neg-see they-A say-pt2-emp Karna-A

thaaq yang-pa / karnaq-ce thaaq yang-pa /
knowledge find-pres Karna-A knowledge find-pres

pangq-pa //
say-pres

(K) 25. yaa / hol'-la-cimg pheeriq enyii-eno doog-cimg
yes (like that)-do-conj again you-also turn-conj

byong'-kha-pala //
hon-come-pt2

(G) 26. nyangq nyinq pheeriq-m doog-cimg kha-pala //
we two again-emp turn-conj come-pt2

(K) 27. yee / aspatalaq-Ti kheemaq nyi-thoo-pa-ro //
yes Hospital-to when go-comp-pres-rs

(G) 28. dereg-m namsyoo'-ri yoo-le nyi-thoo-pa-ro //
now-emp (tomorrow morning)-in early-emp go-comp-pres-rs

(K) 29. yoo-le / yampu-e kor-ke-memq-mu-wa
early-emp Kathmandu-also walk-des-(like to)-be-QM

asuq-ta //
Asu-to

(G) 30. kor-ke-memq-pa //
walk-des-(like to)-pres

(K) 31. dapam' yampu-i min thaaq ag-yang //
(up till now) Kathmandu-of name knowledge neg-find

(G) 32. kheeq-ye ag-yuq-pi miih' nga // dolo'-m cuq
never-also neg-come-of man I before-emp this

ngartung:' jammag-eno nying-pa chor-ci / hote'
leg all-also ache-pres understand-ptl (that much)

sammaq nyi-pa-ri-no / kor-ke-m kang naq-pa-rim //
(up to) go-pres-purp-emp walk-des-emp foot ache-pres-st

(K) 33. yampu jammag-no kor-samg jheng gateg
Kathmandu all-emp walk-cond cond (how much)

naq-mu //
trouble-be

(G) 34. anam //
yes

(K) 35. yahkog barsa' ta-ci yampu byong'-ag-yuq-na //
many years be-ptl Kathmandu hon-neg-come-QM

(G) 36.

yahkog	barsa'-no	ta-syimuna-m	nga-ce-m	tiq-khyapq
many	years-emp	be-prob-emp	I-A-emp	one-time

yampu-i	aspatalq-Ti	yuq-pa	baaek'	jiig-ke
Kathmandu-of	hospital-to	come-pres	except	remember-emp

ta-pa	//
be-pres	

(K) 37.

aa	/	nga-ce-m	ki	khapq-pa	kateleno
yes		I-A-emp	water	bring-pres	(just like that)

thuu-ri-syeg	dereg-m	yampu-m	jammag-no	thaaq
come-cont-hab	now-emp	Kathmandu-emp	all-emp	knowledge

yang-pala-m	asu-i	dereg-m	//
find-pt2-emp	Asu-emp	now-emp	

Free Translation: Conversation Between Three People

(K) 1. This time you have come to Kathmandu Asyang, Asu, what will you do?
(A) 2. I have wondered about that, Kon.
(K) 3. You thought all was going to be well?
(A) 4. If it is or it isn't is according to one's fortune.
(K) 5. (Yes) one's fortune all is in the doctor's hand; Asu's eye was injured many years ago, wasn't it?
(A) 6. Twenty years ago, Kon.
(K) 7. By now twenty years may have passed.
(A) 8. Yes.
(K) 9. Asu, this morning where did you go for a walk?
(G) 10. I don't know; we went on foot.
(K) 11. Walking around like that, (but) you don't know the names of any of the places?
(G) 12. I don't know even one.
(K) 13. Memsahib didn't say?
(G) 14. She didn't say; I didn't ask.
(K) 15. You didn't ask?
(G) 16. I didn't ask.
(K) 17. Didn't you say you went to Bir Hospital?
(G) 18. We all went there.
(K) 19. Yes, that is right, we all went there; from there you two went up New Road.
(G) 20. Yes.
(K) 21. I went with Asyang to the post office to see if there were any letters, and as there weren't any, came back but didn't meet you.
(G) 22. We went straight up New Road and then came straight back again, but where were you; where were you?
(A) 23. We looked for you but couldn't find you, so we came back.
(G) 24. I said that as you didn't see us you probably went home, and Memsahib said that Karna knows (his way about).

(K) 25. Yes. After that you also turned around and came back?
(G) 26. We came back.
(K) 27. Yes, when do you have to go to the hospital?
(G) 28. We have to go early tomorrow morning.
(K) 29. Early? You like to stroll around Kathmandu, Asu?
(G) 30. I do
(K) 31. But you don't know the place names?
(G) 32. Both my legs ache as if I had walked around Kathmandu for the first time; though my feet ache, I like to walk around.
(K) 33. How they will ache if you walk around all Kathmandu.
(G) 34. Yes.
(K) 35. You haven't been to Kathmandu for many years?
(G) 36. It is many years since I first came to Kathmandu Hospital, (but) I remember only a little.
(K) 37. Yes. Just as I fetch water many times a day in the village, so by coming to Kathmandu many times I have learned many things, Asu.

5. Tamang Customs

1. dangpo:' nyiiq-la pe-Thim pangq-pi seeg khatepa:q-ro
(long ago) we-of customs say-of thing how-rs

pangq-ci pangq-samg / wai' koq-pa pangq-pa tisq.syeg-ro
say-ptl say-cond song sing-pres say-pres what-rs

pangq-ci pangq-samg // 2. thongpon pangq-pi namsaq-ri /
say-ptl say-cond Thongpon say-of village-to

Thongmon-Ti yuq-cimg / ama.maag giig thaara raaq-pala
Thongmon-to come-conj woman one cloth weave-pt2

mu-pa-rim-ro // 3. apa.maag giig yuq-cimg / bomsang:'
be-pres-st-rs man one come-conj song

koq-pa-rim-ro / khacuq caanyi wai'-ce bree'-ci / hucug
sing-pres-st-rs which emp song-In lose-ptl that

caanyi-ce bor'-pi thitiq mu-pa-rim // 4. khacuq caanyi
emp-In take-of custom be-pres-st which emp

wai'-ce bree'-ci hucug bor'-pi thitiq ta-ma-m / bomsang:'
song-In lose-ptl that take-of custom be-while-emp song

ko-pala-m / ama.maag caanyi / bree'-ci-ka // 5. ama.maag
sing-pt2-emp woman emp lose-ptl-emp woman

bree'-pi saat-cem / maitiq buring:' mu-pa-rim
lose-of time-emp (clan brother) (clan sister) be-pres-st

maitiq buring:'-no nyenq brel'-cimg yuq-pala
(clan brother) (clan sister)-emp marriage do-conj come-pt2

mu-pa-rim thongpon-Ti // 6. nyenq brel'-cimg yuq-ci /
be-pres-st Thongpon-to marriage do-conj come-ptl

dereg nyangq-la / cuq tisq.syeg karanq-ce khaleq seng'-pa-syim
now we-of this what reason-In how do-pres-emp

pangq-ma-m // 7. dereg-m icuq Tanga somg then-cimg /
say-while-emp now-emp this (half rupee) three put-conj

wangte pangq-ke / osyim:' icuq wangte seng'-make nyiiq-la
custom say-per and this custom do-only we-of

pakkaq ta-pa-ro pangq-cimg / wangte seng'-pa pangq-pa-no
true be-pres-rs say-conj custom do-pres say-pres-emp

nyiiq-la pe-Thim-no / nyiiq tamang-ki jaat'-la dangpo:'-no
we-of custom-emp we Tamang-of clan-of (long ago)-emp

pe-Thim-no hucug wangte seng'-pa pangq-ma-no hucug kisyimq-ce
custom-emp that custom do-pres say-rs-emp that (kind of)-In

ta-pala-ro // 8. icuq paileq / paileq himtung'-ki jaat'-ce
be-pt2-rs this first first Himtung-of clan-A

seng'-pala / cuq / thongpong pangq-pi namsaq-ri Thung-paila //
do-pt2 this Thongpon say-of village-at born-pt2

9. hucug arthaq-ce enyii-maag-ki-la kulki la-no ta-ci
that meaning-In you-all-of-god own god-emp be-ptl

pangq-cimg // 10. ti.nam.syoo' himtung'-maag-ki la seng'-pa
say-conj nowadays Himtung-pl-of god do-pres

teng // 11. maitiq buring:' marce pangq-syi /
after (clan men) women (abusive words) say-while

suraq graama tho-cimg syaq-thoo-pala //
(weaving rod) (weaving rod) take-conj dance-comp-pt2

12. dangpo:' thongpon pangq-pa-i namsaq-ri hot'-ta-cimg //
(long ago) Thongpon say-pres-of village-at (like that)-be-conj

13. syi-pa-i-la Tanga somg som-pa-i-la Tanga
die-pres-of-of (half rupee) three live-pres-of-of (half rupee)

somg juuhg-pa-i pe seng'-pala-no // 14. hucug nyensye:'
three place-pres-of custom do-pt2-emp that from

ta-pala-ro nyiiq-la nyiiq tamang pangq-pi jaat'-la / paileq
be-pt2-rs we-of we Tamang say-of clan-of first

thaaq yang-pala mu-ci-wa areg // 15. likkyamg hucug
knowledge find-pt2 be-ptl-QM not after that

kisyimq-ce ta-cimg / icuq / nyiiq-la pe seng'-pa Thim
kind-In be-conj this we-of custom do-pres custom

seng'-pa pangq-cimg / syi-pa teng gral' seng'-pa
do-pres say-conj die-pres after (mourning feast) do-pres

teng juuhg-pa pangq-cimg / seng'-pala // 16. maah'
after put-pres say-conj do-pt2 (brother-in-law)

ngon.kyamg syi-ci pangq-samg / syika giig Tanga
first die-ptl say-cond rupee one (half rupee)

ngon.kyamg juuhg-pa / buring:' ngon.kyamg syi-ci
first put-pres (clan sister) first die-ptl

pangq-samg Tanga somg juuhg-pa saaTTiq
say-cond (half rupee) three put-pres (own custom)

jang'-thoo-pa pangq-pa-no // 17. nyiiq-la hucug kisyimq-ce
learn-comp-pres say-pres-emp we-of that kind-In

dangpo:' / thongpon-Ti hucug kisyimq-ce ta-cimg yuq-cimg
(long ago) Thongpon-to that kind-In be-conj come-conj

dapam:' icuq sangkasq.parpat / nyiiq icuq tamang
(up until now) this custom we this Tamang

pangq-pi jaat'-ce / icuq cal-tiq-ri-pala dapam:'
say-of clan-A this observe-NM-cont-pt2 (up until now)

mu-no mu-pa / sansaarq-ce seng'-ri-pala // 18. hote'
be-emp be-pres everyone-A do-cont-pt2 (that much)

ag-ta-katem nyiiq-la-m pro pangq-pa
neg-be-(as long as) we-of-emp illegitimate say-pres

Thempuq pangq-pa / pro pangq-la Thempuq
illegitimate say-pres illegitimate say-fut illegitimate

pangq-la pangq-cimg // 19. icuq / pe juuhg-thoo-pa
say-fut say-conj this custom observe-comp-pres

pangq-cimg pe seng'-pa pangq-cimg / icuq pe seng'-pala
say-conj custom do-pres say-conj this custom do-pt2

nyiiq-la tamang-la gral' seng'-pa pangq-cimg
we-of Tamang-of (mourning feast) do-pres say-conj

seng'-thoo-pa jarti'-la kirieq pangq-pa nyiiq
co-comp-pres Brahmin-of (memorial feast) say-pres we

tamang-la gral' pangq-pa // 20. jarti'-la-m
Tamang-of (mourning feast) say-pres Brahmin-of-emp

syi-cimg gate' pustakq gate' pustakq
die-conj (how many) generations (how many) generations

sammaq-no / saraataq seng'-Ti-thoo-pa thenyi-maag-
(up to)-emp (memorial feast) do-cont-comp-pres they-pl-

la-m // 21. maneg kulpaq-i donta:' giig-ke mu-pa / ngoog
of-emp prayer dead-of custom one-only be-pres (lama's

seng'-pa-i phooq seng'-pa-i donta:' areg /
prayer) do-pres-of (lama's prayer) do-pres-of custom not

nyiiq tamang-ki lamaq-la aThaaraq bet'-la-m // 22. nyiiq-la-m
we Tamang-of lama-of eighteen prayer-of-emp we-of-emp

dereg miih' giig syi-samg darmag-no / phooq
now man one die-cond (later on)-emp (lama's prayer)

seng'-cimg-eno cata phukq-tiq-pa // 23. baaca'
do-conj-also salt blow-NM-pres (shaman's prayer)

phukq-tiq-pa / luhngg mu-pa / wang
blow-NM-pres (lama's prayer) be-pres (lama's prayer)

mu-pa / baaca' mu-pa // 24. then-la-m wang
be-pres (shaman's prayer) is-pres his-of-emp lama's

luhngg areg / baaca' areg // 25. hotepa:'
prayer not (shaman's prayer) not (like that)

ta-pi gyamce:g nyiiq-la icuq dangpo:' pe-Thim pangq-pa-i
be-of because we-of this (long ago) customs say-pres-of

seeg / kathaq pangq-pa-i seeg ritiq thitiq pangq-pa-i
thing story say-pres-of thing custom custom say-pres-of

seeg jakon:'-ce ag-syeeq-la pangq-cimg / nyiiq khekpa-
thing grandson-A neg-know-fut say-conj we (old man)-

maag-ce syet then-thoo-pa icuq // 26. pangq-cimg
pl-A knowledge put-comp-pres this say-conj

kolaq-maag-ta ngotq-ba'-cimg pangq-leeno / chyoq chyoq-ri
child-pl-to call-bring-conj say-supp side side-at

then-cimg pangq-leeno cuq nyen-pungq-thoo-pa nyiiq-la
put-conj say-supp this hear-caus-comp-pres we-of

hotepi:' kaamq kaarce seng'-pa-i belo'-ri // 27. nyiiq-la
(like that) work time do-pres-of time-in we-of

etapi kisyimq-ce kaamq seng'-thoo-pa pangq-cimg /
(like this) (kind of)-In work do-comp-pres say-conj

jammag kolaq-maag-ta sunai-tiq-pim-pala mu-pa // 28. nga
all child-pl-to listen-NM-int-pt2 be-pres I

chiringq nurpu-i bhasang ete-no //
Chiring Nurpu-of language (this much)-emp

Free Translation: Tamang Customs

1. If we talk of our customs of long ago, how shall we tell of the songs and their meanings? 2. At Thongpon (also called Thongmon) village where our forefathers came, one woman was weaving cloth. 3. A man came, and courting her by singing a song which she could not answer, he won her and took her away to his house. 4. This was the custom of courting a woman, by which the woman was won if whe could not answer the man's song. 5. This was the marriage custom which the people observed before they came down to Thongpon. 6. At this time men married women of the same clan. 7. For doing this a rule was made that a fine of three mohr had to be given, and this is still the custom the Tamang clans

follow, although some may say we do differently. 8. The Himtung clan at Thongpon was the first to observe this rule. 9. The story is that at this time each clan had its own god. 10. Nowadays (on a special) day the Himtung clan members, after worshipping their god, (observe this custom). 11. They take two weaving tools, sura and grama, in their hands, and saying abusive words to the god (for allowing inter-clan marriage), they dance. 12. They do all this because of what happened long ago at Thongpon. 13. For the dead and for the living they observe the custom of giving three mohr. 14. We Tamang from that time have followed this custom, which may have started at that time. 15. Our custom is that after a person dies, the mourning ceremony is observed. 16. This custom also must be followed, (that is) of giving one rupee if the brother-in-law dies first, or of giving three mohr if the sister dies first. 17. Up until now this custom which came from Thongpon has been observed by all the Tamang people. 18. If we do not do this we will be as an illegitimate (not belong to the clan). 19. The Tamang people observe the mourning feast, the Brahmins the memorial feast. 20. Up to now many generations do the Brahmins have to observe this. 21. They have only one special prayer for the dead, and do not have the custom of the lama's prayers as we Tamangs have. 22. After a Tamang person dies the lama recites prayers, and (after three days) salt may be eaten. 23. Also the Tamangs have the prayers of the shaman as well as the lama. 24. All these the Brahmins do not have. 25. Because of all this we older men should tell our customs and their meanings to our grandsons, otherwise they will not know. 26. Although I say this, the children should be brought and placed around us, and then we older men should make them listen to these things. 27. This is what we should do to make the children listen. 28. This is all I, Chiring Nurpu, will say.

6. Origin of Sahu Village

1.	nyiiq-la	dangpo:'	dangpo:'	tor	/	boTi'	/	bot'-ce
	we-of	(long ago)	(long ago)	up		Boti		Tibet-from

yuq-pala-rim	/	bot'-ce	yuq-pala	pangq-cimg	nyiiq-ta	bhoTeg
come-pt2-st		Tibet-from	come-pt2	say-cond	we-for	Bhote

bhoTeg	pangq-pa	/	bhoTeg	pangq-leno	/	nyiiq	tor-ce	bot'-ce
Bhote	say-pres		Bhote	say-(even if)		we	up-from	Tibet-from

yuq-pala	nyiiq	yihm'-pa-no	//	2.	bot'-ce	tor-ce	/
come-pt2	we	be-pres-emp			Tibet-from	up-from	

yuq-cimg	/	nyiiq	mor	mor	/	mor	mor-le	doog-yuq-cimg
come-conj		we	down	down		down	down-emp	arrive-come-conj

doog-yuq-paila	/	hucug	nyensye:'-ce	jarnang'-Ti	nee-yuq-nem
arrive-come-pt2		that	from-from	Jarnang-to	live-come-pt3

nyiiq-ce	//	3.	jarnang'-Ti	nee-yuq-cimg	/	byu.ru.cet:'-Ti
we-A			Jarnang-to	live-come-conj		Byurucet-to

doog-yuq-pala-rim	/	sertung-Ti	doog-yuq-ma-m	/	angsaq
arrive-come-pt2-st		Sertung-to	arrive-come-while-emp		(share of land)

jug-pa-ro	//	4.	thangne-bungne:'	pangq-pi	jaat'	mu-pala-ro	//
divide-pres-rs			Thangne-Bungne	say-of	clan	be-pt2-rs	

5.	DimTung'-ki	memeg-ce	/	yungpaq	kyaaq-pa-ro	//
	Dimtung-of	grandfather-A		stone	place-pres-rs	

6.	thangne-ki	memeg-ce-m	maripang	botot'-le
	Thangne-of	grandfather-A-emp	(small bush)	(tie together)-advl

themq-pa-ro	//	7.	mera'	pip-pim-ma-mi	hucug
put-pres-rs			scrubfire	send-int-while-emp	that

maripang	/	me-ce	kro-cimg	the-la-m	/	saansyiwaq	thaaq
(small bush)		fire-A	burn-conj	it-of-emp		trace	knowledge

ag-yang	/	thaaq	ag-yang-pi	saat-cem	//	8.	the-m	/
neg-find		knowledge	neg-find-of	time-emp			they-emp	

lapkhlaa-cimg	aankhuq	kyom.jangg	yahrg-ci	//
follow-conj	(Ankhu river)	(other side)	go-ptl	

9.	DimTung'-ki	memeg-ce	sertung-ki	jakkag	thop-ci	//
	Dimtung-of	grandfather-A	Sertung-of	place	founded-ptl	

10.	nyiiq-maag-ce	tor-ce	byu.ru.cet:'-ce	yuq-cimg	/
	we-pl-A	up-from	Byurucet-from	come-conj	

byu.ru.cet:'-Ti Tiq-yuq-ci / byu.ru.cet:' pangq-pi jakkag-ri
Byurucet-at stay-come-ptl Byurucet say-of place-at

Tiq-yuq-cimg nyiiq-la / pantaraq aThaaraq pustakq
stay-come-conj we-of fifteen eighteen generations

ta-ci // 11. nyiiq-la hucug-ri / jangkug giig-e
be-ptl we-of there-at (cooking place) one-also

hucug-ri / angsaq-ki-la mu-pa // 12. nyiiq byu.ru.cet:'-ce
there-at share-of-of be-pres we Byurucet-from

yuq-pala nyiiq-maag-ki jaat'-mi thokkra // 13. nyiiq-maag-ki
come-pt2 we-pl-of clan-emp Thokkra we-pl-of

jaat' thokkra // 14. tara byu.ru.cet:'-ce / phyuustaq-
clan Thokkra but Byurucet-from secretly-

phyuuq-cimg yahrg-ci pangq-cimg / nyiiq-maag-ta ti.namq.syoo'
go-conj go-ptl say-conj we-pl-for nowadays

jaat' phyuupa pangq-pala // 15. nyiiq cuq sawangq
clan Phyuupa say-pt2 we this Sahu

namsaq-ri / saathiq gharg mu-pala / saathiq gharg mu-pala
village-at sixty house be-pt2 sixty house be-pt2

ta-cimg / sawangq saathiq pangq-pala // 16. icuq tam-ce /
be-conj Sahu Sixty say-pt2 this word-from

sawangq saathiq ta-pala // 17. curiq-no yuq-cimg
Sahu Sixty be-pt2 here-also come-conj

nyiiq-ce / hacaarg barsa' / ta-ci nyiiq apa memeg-ce
we-A 1000 years be-ptl we father grandfather-A

curiq chakq-tiq-cimg / sawangq chakq-tiq-cimg hajaarg barsa'
here build-NM-conj Sahu build-NM-conj 1000 years

ta-ci // 18. hote' sammaq-ki chakon / nyiiq kon-ce
be-ptl (that much) (up to)-of grandson we son-A

kolaq-maag-ce taaq-eno syeeq-pala areg // 19. dangpo:'
child-pl-A what-also know-pt2 not (long ago)

khekpa-maag-ce nyiiq-ta-eno etepa-ro otepa:g-ro
(old man)-pl-A we-for-also (like this)-rs (like that)-rs

pangq-cimg syet-themq-pi rap kino-la // 20. nyiiq
say-conj say-put-of words only-emp we

Thithaq-maag-ce dereg-i kolaq-maag-ce khalaq-ce-no
(young person)-pl-A now-of child-pl-A who-A-also

syeeq-pala areg // 21. pangq-ci pangq-samg / nyiiq icuq /
know-pt2 not say-ptl say-cond we this

sawangq saathiq pangq-pi-glaa'-ri // 22. DimTung' ngee /
Sahu Sixty say-of-place-at Dimtung also

dimg giig baig-pala // 23. blenten'-maag dimg giig
house one bring-pt2 Blenten-pl house one

baig-pala // 24. DimTung'-maag-mi kutumpa too-la pangq-cimg
bring-pt2 Dimtung-pl-emp wife want-fut say-conj

baig-pala // 25. blenten'-maag lamaq too-la pangq-cimg
bring-pt2 Blenten-pl lama want-fut say-conj

baig-pala // 26. la-cimg / nyiiq-la dangpo:'-ki gharg
bring-pt2 do-conj we-of (long ago)-of house

dhanig // 27. blenten'-maag tengki DimTung'-maag / nyiiq
rich Blenten-pl and Dimtung-pl we

phyuupa-ki santaanq joti:' jammag phailaiq-tiq-ci /
Phyuupa-of descendants only all increase-NM-ptl

DimTung'-ki santaanq tengki / blenten'-ki santaanq /
Dimtung-of descendants and Blenten-of descendants

santaanq giig blug giig mu-la // 28. namsaq ngatcyang'
descendants one seed one be-pres village large

areg // 29. dapam' nyiiq / ja'.kon-ce nitiq
not (up until now) we (son.grandson)-A custom

purkaq thaamq-tiq-cimg / Tiq-pileng-no mu-la // 30. arthokq
ancestor hold-NM-conj sit-cont-emp be-pres other

bicai' yesoq tesoq taaq-eno ag-seng'-pa jyapa:' /
thought (like this) (like that) what-also neg-do-pres good

nyiiq kaamq jyapa:' seng'-cimg / Tiq-pala mu-pa nyiiq cuq
we work good do-conj sit-pt2 be-pres we this

sawangq namsaq pangq-pi-glaa'-ri // 31. icuq sawangq
Sahu village say-of-place-at this Sahu

namsaq pangq-pi-glaa'-ri / phyukpa:q-i barug ngatcyang'
village say-of-place-at rich-of farmer great

saakuq maacanq-eno areg // 32. dukg yang-pi nirtoq
rich merchants-also not trouble find-of thin

duplog harikangkaal:g ta-pi garipa-eno nyiiq-la curiq areg //
weak (very poor) be-of poor-also we-of here not

33. sat ngatcyang' mu-pa nyiiq-la cuq sawangq namsaq-ri /
faith great be-pres we-of this Sahu village-at

la ngatcyang' mu-pa // 34. sat ngatcyang' mu-pa //
god great be-pres faith great be-pres

35. khalaq-i miih'-ce-eno / nga etepa seng'-pa otepa:g
who-of man-A-also I (this way) do-pres (like that)

seng'-pa pangq-cimg khalaq-eno / the-ce hucug seng'-ag-khamq-pala
do-pres say-conj who-also he-A that do-neg-able-pt2

mu-pa // 36. nyiiq-la la-no ngatcyang' mu-pa curiq / la
be-pres we-of god-emp great be-pres here god

ngatcyang'-ta mu-pa // 37. kalaq pokhriq pangq-pi-glaa'-ri /
great-emp be-pres Kala Pokhri say-of-place-at

syip-ta mahateou pangq-pi mahateou giig mu-pa //
Shiv-emp god say-of god one be-pres

38. bipantalag-ri syelkar jomo' pangq-pala giig mu-pa //
Bipantala-at Syelkar Jomo say-pt2 one be-pres

39. lamasutiq-ri dhanapatig mahateou pangq-pala giig mu-pa //
Lamasuti-at Dhanapati god say-pt2 one be-pres

40. nyiig-la hucug / la-ce / taamithok-ki rawa rakhya
we-of that god-A (all things)-of keep watch

seng'-cimg / khatepi:q miih'-ta-eno kha-ag-bungg-nale /
do-conj (what kind of) man-for-also come-neg-give-(even

taapq la-cimg Tiq-pala mu-pa // 41. hote' taapq
though) zeal do-conj sit-pt2 be-pres (that much) zeal

nangTi:' / hucug baacag-ri bantang-Ti / nyiiq icuq sawangq
inside that prayer-in prayer-in we this Sahu

namsaq-ki miih' / jammag hucug baacag-ri Tiq-pala mu-pa //
village-of man all that prayer-in sit-pt2 be-pres

42. arthokq caanyi / roki tam nyiiq-ce ag-syeeq /
(other things) emp other words we-A neg-know

roki ag-syeeq-pi tam-eno nyiiq-ce pangq-pa ag-syeeq //
other neg-know-of word-also we-A say-pres neg-know

43. rahng'-ce syeeq-pa joti' tam eteeq-no //
we-A know-pres only word (this much)-emp

44. hote' kino pangq-kele // 45. curiq / icuq sawangq
(that much) only say-per here this Sahu

namsaq-ri dangpo:' nyiiq-la-m / ... memeg balig /
village-at (long ago) we-of-emp hes grandfather Bali

mu-pa-rim / memeg urlamaq mu-pa-rim / memeg
be-pres-st grandfather Urlama be-pres-st grandfather

balig mu-pa-rim // 46. balig-ki ja' kon / nyiiq
Bali be-pres-st Bali-of son grandson we

thokkraq-ki phyuupa-ki santaanq / nyiiq jammag //
Thokkra-of Phyuupa-of descendants we all

47. memeg giig-la chaq bhaig mu-pa-rim / chaq bhaig
grandfather one-of six sons be-pres-st six son

ja'-la pheeriq / ja'gren' giig-la pheeriq chaq bhaig
son-of again (son eldest) one-of again six son

kon ta-nem // 48. hucug-ki santaanq joti' dimg
grandson be-pt3 that-of descendant only house

giig-la-ce nyiiq / pacis gharg ta-pala mu-pa // 4 . pacis
one-of-A we fifty house be-pt2 be-pres fifty

gharg ta-pala mu-pa / sainlaq-ki santaanq mu-pa /
house be-pt2 be-pres (third son)-of descendant be-pres

nga kainla-ki santaanq nga-i min chiringq nurpuq //
I (fourth son)-of descendant I-of name Chiring Nurpu

50. nga-ce bhaasang la-ci hote' //
I-A language do-pt1 (that much)

Free Translation: Origin of Sahu Village

1. Our (forefathers) a long time ago came from high up in Tibet, from Boti; having come from Tibet we are called Bhote, as we came from there. 2. Having come from Tibet we came a long way down until we came to Jarnang where we stayed. 3. On the way we came to Byurucet and then to Sertung where the land was divided. 4. At that time there was a clan named Thangne (Bungne). 5. The Dimtung men marked their land with a stone. 6. The Thangne men tied a small bush together and used this as a marker. 7. A scrub fire burnt this and afterwards no trace of it could be found. 8. Following the Ankhu river they crossed over it. 9. At Sertung the Dimtung men founded the fields and gardens. 10. We all came down from Byurucet and dwelt there for fifteen or eighteen generations. 11. There we shared all and were of one clan, 12. We all came down from Byurucet and were one clan - the Thokkra clan. 13. Our clan was Thokkra. 14. But from Byurucet, having left there secretly, we came here, and nowadays we are called the clan of Phyuupa. 15. At this village of Sahu we built sixty houses; the village was called Sahu Sixty. 16. From this came the saying Sahu Sixty. 17. After coming here many years passed; many years

passed since our forefathers came and built the village of Sahu. 18. We, their descendants, don't know anything about those times. 19. It is only from what we have been told that we can say what the people of those times did. 20. Even nowadays the young people and the children also do not know anything. 21. If we call the village Sahu Sixty (we do so without understanding its meaning). 22. The Dimtung clan built a house. 23. The Blenten clan built a house. 24. After saying that they would need wives, Dimtung families were brought down. 25. They said they would need the lama, so the Blenten people were brought down. 26. After settling here our forefathers became rich. 27. Our clan, Phyuupa, only became large; the Dimtung and the Blenten clans are much smaller. 28. The village is not big. 29. Up until now we, the sons and grandsons, observe the customs of our forefathers. 30. Nothing is done haphazardly; by doing our work well we have lived here in this village called Sahu. 31. In this village called Sahu there are no rich farmers, (nor) are there rich merchants. 32. You will not find the very poor or the absolutely destitute. 33. (Our) faith is great; in this village of Sahu god is great. 34. (Our) faith is great. 35. The man who says that he will do things his own way will find that he is unable to do this. 36. Our god is great; here he is indeed great. 37. At the place named Kala Pokhri is the god Shiv. 38. At Bibantala is the god Syelkan Jomo. 39. At Lamasuti is the god Dhanapati. 40. That god of ours, who watches over all that is done, does not give to the man who comes from outside, (but) zealously looks after Sahu people. 41. By such faith and prayers we all have lived in this village of Sahu. 42. Other things we do not know; so we do not know what else to say. 43. I only know this much. 44. This is all I will say. 45. Long ago here in Sahu village our grandfather Bali lived, and also grandfather Urlama. 46. Bali had sons and grandsons; we all are descendants of the Thokkra and Phyuupa clans. 47. One grandfather had six sons, (these all had sons); the eldest son also had six sons. 48. These all were descendants of one family; there are now fifty families. 49. There are descendants from the third son; I am descendant from the fourth son, and my name is Chering Nurpu. 50. That is all I will say.

List of Abbreviations Used as Glosses

A	agent
advl	adverbial
caus	causative
comp	compulsive
cond	conditional
conj	conjunctive
cont	continuous
des	desiderative
emp	emphatic
fut	future tense
hab	habitual
hes	hesitation marker
hon	honorific
imp	imperative
In	instrumental
int	intensifier
neg	negative
NM	Nepali loan verb
per	permissive
pl	plural
pres	present tense
prescont	present continuous tense
PresPerf	present perfect tense
prob	probability
pt1	simple past tense
pt2	past perfect tense
pt3	immediate past tense
purp	purpose
QM	question marker
rhet	rhetoric
rs	reported speech
st	stative
supp	supposition

Transcription Used

Tone and stress are written on words as follows:

High	stressed as	q	word final;
Mid	stressed as	g	word final;
Low	stressed as	'	word final;
Low	unstressed is unmarked.		

Where the initial syllable (s) is stressed and the final syllable is unstressed, the word is marked as follows:

Initial syllable having High Tone	:q
Initial syllable having Mid Tone	:g
Initial syllable having Low Tone	:'

In words having irregular tone and stress patterns, such as compounds, the syllable breaks are marked by . with the tone written after the syllable.

Morpheme breaks are represented by a hyphen.
A phonological pause is represented by / .
A grammatical sentence by // .

THAKALI TEXTS

1. The Rich and the Poor Sister....................
2. Conversation about Hari's Trip to the Thak Khola
3. Buddha's Tooth..............................
4. Mom's Talk..................................
5. The Dog Husband.............................
6. Grandfather and Grandmother.................
7. Sister and Brother..........................
8. The Hunter and the Tiger....................
9. Bijay's Father and Kancha (Conversation)........
10. Nani and Satkumari (Conversation)...............
11. Fasting in the Monastery (Talk)................
12. The Dragons and the Hunters....................
13. The Lot of the Girls and Boys..................
14. The Four Clan Gods.............................
15. The Tulachan Legend............................
16. Father and Son.................................
17. The Prince and the Hermit......................
18. Wisdom of Life.................................
19. The Jackal and the Elephant....................

APPENDICES

Appendix A. Summary of the Phonemic Analysis as it Relates to the Orthography Used..........

Appendix B. Punctuation.........................

Appendix C. Abbreviations.......................

1. List of abbreviations used as glosses........
2. Some grammatical explanations................

1. The Rich and the Poor Sister

1. syomo* syomo, 'aana 'Tih te
formerly formerly (elder sister) one and

picyaang 'Tih 'mu-wa ro . 2. 'aana-'cyuwa ka*
(younger sister) one is-v RS (elder sister)-Sp At

'ploh-wa+ 'ploh-wa+ 'mu-wa ih-mu ro .) picyaang ka
rich-v rich-v is-v is-v At (younger sister) At

'tuhyaang-pa+ 'tuhyaang-pa+ 'mu-wa ih-mu ro .
poor-v poor-v is-v is-v At

3. ti-raa 'Tih mi, 'aana-ce* "picyaang*
one-day one then (elder sister)-A (younger sister)

picyaang, nga-e 'tihm-ri 'kha-w 'tih, timpal+ thaa
(younger sister) I-of house-in come-v At day whole

nga-e Ta-ri sye 'thu-si pin-o) 4. ca-mi 'kyaahng
I-of hair-in louse pick-v give-v that-then you

'ngyese 'kha-wa kaahng-ri nga-ce kamraa pin-cyo," pih-ci mu
evening come-v time-in I-A wage give-v say-v is

ro . 5. picyaang-'cyuwa* 'yah-si, 'aana-e
At (younger sister)-Sp go-v (elder sister)-of

Ta-ri sye 'thu-si pin-ci mu ro .) 6. timpal+ thaa*
hair-in louse pick-v give-v is At day whole

taa 'la-si* 'ngyese* "'aana* 'aana, nga
what do-v evening (elder sister) (elder sister) I

'yah-wa-ka ') kamraa naahng-o)" pih-ci mu ro .
go-v-v wages give-v say-v is At

7. ca-ce-mi - 'aana* "kamraa pim-pa-ri
that-from-then (elder sister) wages give-v-v

'yah-wa-ka)" pih-si* re-wa-ce mi ') Ta-ri yaa
go-v-v say-v (get up)-v-v then head-on hand

ohsa 'la-si 'tih, sye 'Tih* toh-ci mu ro . 8. sye
(like this) do-v At louse one meet-v is At louse

'Tih* toh-wa-ce ka, "picyaang* picyaang, 'kyaahng
one meet-v-v At (younger sister) (younger sister) you

timpal thaa sye pin-si-e-'cam* nga-e Ta-ri - sye
day whole louse give-v-also-E I-of hair-in louse

cihn-na aa-'la-ci 'mu, pih-yaang-ce, nga kamraa aa-pin /"
finish-v not-do-v is say-if-while I wages not-give

pih-si, pih-ci mu ro .
say-v say-v is At

9. picyang-'cyuwa* ye-si* 'kha-ci mu ro .
(younger sister)-Sp return-v come-v is At

10. 'kha-si* taa 'la-si* 'kahw 'Tih te - 'tehmaang 'Tih
come-v what do-v tweezers one and basket one

chyu-si, "? taa 'la-wa* 'polo khu 'Tih thung-la myaang-ci .)"
take-v what do-v nettles broth one drink-v must-v

pih-si, Taa men* Taa men* 'polo 'thu-wa-ri 'yah-ci mu ro .
say-v weep c weep c nettle pick-v-v go-v is At

11. Taa men* Taa men* 'thu-wa-ce, tom 'Tih* toh-ci mu ro .
weep c weep c pick-v-v bear one meet-v is At

12. ca-ce-mi* tom 'Tih* toh-wa-ce ka, tom-ce*
that-from-then bear one meet-v-v At bear-A

"picyaang* picyaang, ? taa la-wa-ri Taa-ci-wa ')"
(younger sister) (younger sister) what do-v-v weep-v-v

pih-si, pih-ci mu ro . 13. pih-wa-ce, "? taa 'la-wa*
say-v say-v is At say-v-v what do-v

'aacyo 'ca-wa-la aa-yaang-mu .) 'polo khu
(elder brother) food-v-v not-get-v nettle broth

'Tih* ihn-le thung-la myaang-ci," pih-si, "'polo 'thu-wa-ri
one is-if drink-v must-v say-v nettle pick-v-v

'kha-ci-wa," pih-si, pih-ci mu ro . 14. "picyaang*
come-v-v say-v say-v is At (younger sister)

picyaang, tha-Taa-ko) 'yahr-o) 'yahr-o 'yahr-o 'tih,
(younger sister) not-weep-v go-v go-v go-v At

syahl 'la-w) syahl 'la-si* suhr 'plih-ri patti(N)
cleaning do-v cleaning do-v corner four-in lamp

'mra-ko .) aangkhoro(N) 'plih-ri kyu phi kaang-o .)
light-v cup four-in water (ritual pure) fill-v

ca-ce-mi 'nuh-ko /" pih-si, pih-ci mu ro .
that-from-then sleep-v say-v say-v is At

15. ca-ce-mi 'yah-ci mu ro = 16. ca-ce-mi
that-from-then go-v is RS that-from-then

syahl 'la-si, ? taa 'la-si; patti(N) 'mra-si; aangkhoro(N)
cleaning do-v what do-v torch light-v cup

'plih-ri kyu phi kaang-si, 'nuh-ci mu ro . 17. cyuhri
four-in water pure fill-v sleep-v is At (at last)

tom 'kha-si taa 'la-si, suhr 'plih-ri - aale myur myur
bear come-v what do-v corner four-in coin full full

'la-si* 'yah-ci mu ro .
do-v go-v is At

18. ca-ce-mi naam nohngo yo+na ngyoh-wa-ce
that-from-then tomorrow morning early see-v-v

mi, suhr 'plih-ri ka* aale myur myur 'mu-mu ro .
At corner four-in At money full full is-v At

19. picyaang-'cyuwa* 'aana-cari, "'aana*
(younger sister)-Sp (elder sister)-to (elder sister)

'aana, pyaang pin-o-le)" pih-si, pih-ci mu ro .
(elder sister) measure give-v-v say-v say-v is At

20. 'aana-'cyuwa-ce "? taa 'la-wa-ri* picyaang,
(elder sister)-Sp-A what do-v-v (younger sister)

kha-yaang-e cyaa-wa-ri aa-'kha-we pyaang, 'tingi cyaa-wa-ri
sometimes-also search-v-v not-come-v measure today search-v-v

'kha-wa," pih-si, pih-ci mu ro .
come-v say-v say-v is At

21. picyaang-ri ohm aa-yaang-na+ 'la-si*
(younger sister)-to knowledge not-get-v do-v

pyaang-e mah-ri, 'meh-ki rahm-si pin-ci mu ro .
measure-of bottom-in cow-dung plaster-v give-v is At

22. ca-ce-mi cyuhri / pyaang 'paah-si* 'kha-ci mu ro .
that-from-then at-last measure bring-v come-v is At

23. 'kha-si* taa 'la-si, pyaang-ce aale kohn-ci mu ro .
come-v what do-v measure-with money measure-v is At

24. kohn-ci . 25. ca-ce - 'aana-cari pyaang
measure-v that-from (elder sister)-to measure

syehm-pa-ri 'yah-ci . 26. 'aana-ce, ohsa
return-v-v go-v (elder sister) (like that)

pyaang-e mah-ri ngyoh-wa-ce, 'meh-ki-ri* mar tale 'Tih*
measure-of bottom-in look-v-v cow-dung-in mohar one

rahm-si	'mu-wa	ih-mu	ro .	27.	"picyaang*
paste-v	is-v	is-v	At		(younger sister)

picyaang,	?	'tingi	'kyahng-ri	pyaang-ce	kohm-pa-e
(younger sister)		today	you-to	measure-with	measure-v-v

aale	kha-taang-ce	yaang-la	')"	pih-si*	pih-ci	mu	ro .
money	where-from	get-v		say-v	say-v	is	At

28.	"kha-taang+	kha-taang+,	yaang-pa	'tih	.)	'ta-mu	ni
	where	where	get-v	At		is-v	At

'Tih,"	pih-si,	pih-ci	mu	ro .
once	say-v	say-v	is	At

Free Translation: The Rich and the Poor Sister

1. Once upon a time there were two sisters. 2. The elder sister was rich, but the younger one was very very poor.

3. One day, the elder sister said: "My little sister, you come to my house to pick the lice off my head for a full day. 4. Then, when you go home in the evening, I will give you a day's wages in kind." 5. And so the younger sister went and picked the lice out of her elder sister's hair. 6. She picked the whole day, and then, what did she do? In the evening she said: "Sister, I want to go now; please give me the wages." 7. And the elder sister said: "I will go and get the wages," and while she was getting up--like this--she put her hand into her hair and there she found a louse. 8. And as she found the louse, she said: "Sister, even though you have been picking lice a full day, you haven't managed to make an end to them; therefore I don't give you any wages."

9. So the younger sister went home. 10. Having got there, she took a pair of tweezers and a basket and said: "What shall I do? I will have to eat a nettle broth." And weeping bitterly she went to pick nettles. 11. While she was weeping and weeping and picking, she met a bear. 12. And then as she was meeting this bear, he asked: "Little sister, why are you weeping?" "What shall I do, brother, I haven't got any food, so I have to eat nettles," she replied, "I have come to pick nettles." "Little sister, don't cry; go home now and clean the floor. And then light a lamp in the four corners, and fill four cups with ritual pure water. And then go to sleep," he told her. 15. And she went. 16. She cleaned the floor; she lighted the lamps; she filled four cups with ritual pure water, and went to sleep. 17. At last the bear came, and what did he do? In all the four corners he put heaps of money and went away.

18. And then, early the next morning, when she was opening her eyes, there were heaps and heaps of money in the four corners. 19. The little sister then went to the big sister and said: "Sister, please give me the grain measure!" "What do you want it for, little sister; never before you have come to fetch the grain measure, and today you come to fetch it," the elder sister wondered.

21. And secretly she smeared cow dung in the bottom of the grain measure. 22. Finally the little sister returned with the measure. 23. Having arrived, what did she do? She measured the money with the grain measure. 24. She measured it. 25. And then she brought the measure back to her sister. 26. Looking to the bottom of the measure, the elder sister found a piece of money sticking to the cow dung. "Sister, from where did you get the money which you measured with the grain measure today?" she asked her. 28. "Where, where could I have got it then? Let it be this time, let it be," replied the younger sister.

2. Conversation about Hari's Trip to the Thak Khola

Participants: Hari (H); Bijay (B); Hari's mother (M);
and two young girls.

(B) 1. ? cu-ce khoro 'yah-we 'ngihn khataang 'Tu-la ')
this-from upwards go-v day where stay-v

(H) 2. naw Taaraa-ri 'Tu-ci .
Nau Dara-in stay-v

(B) 3. ? naw Taaraa-ce khoro ?
Nau Dara-from upwards

(H) 4. korpaani-ri .
Korpani-in

(B) 5. ? korpaani-ce khoro ?
Korpani-from upwards

(H) 6. calthale-ri ')
Chalthale-in

(B) 7. ? calthale-ce khoro* tat pihne-ri tohngye-la ?
Chalthale-from upwards Tato Pani-in reach-v

(M) 8. ? taa-e calthale-ce khoro* tat pihne-ri
what-else Chalthale-from upwards Tato Pani-in

tohngye-wa ')
reach-v

(H) 9. calthale-ce khoro-ce mi* kyula-ri tohngye-ci .
Chalthale-from upwards-from At Lete-in reached-v

(B) 10. ? kyula-ce khoro mi thaasaang tohngye-la ?
Lete-from upwards then Thak Khola reach-v

(H) 11. aN(N) .
yes

(B) 12. ? La-phye-we 'ngihn* khataang 'yah-me ')
god-appear-v day where go-v

(M) 13. copro ngohn-o ro ')
here turn-v RS

(B) 14. ? khataang 'yah-me .
where go-v

(H) 15. ? khataang 'yah-me ?
where go-v

(B) 16. aN(N)* thorong phye-we 'ngihn .
yes first appear-v day

(H) 17. khanti-e* kuna-ri(N) ')
Khanti-of corner-in

(B) 18. ? ca-ce kyoro* taa taa 'la-me ')
there-from downwards what what do-v

(H) 19. 'paare - kahlaang kahlaang 'la-si 'kha-mu ')
priest tinkle tinkle do-v come-v

20. ca-ce-na* 'kopaang-e naac(N) te-we 'tihm-ri
that-there-then Kopang-of dance stage-v house-in

'yah-si, ca-ce-mi* syaahngsyaahng-ri 'caca tham-mu ')
go-v that-from-then (big vessel)-in salt put-v

21. ca-ce-mi - 'caca lehm-mu ') 22. lehm-si* taa
that-from-then salt lick-v lick-v what

'la-si, 'yah-mu taa ')
do-v go-v what

(M) 23. kay-e-'cam TaaTho(N) 'la-si pih-la-na, TaaTho-'cam
talk-also-E clearly do-v say-v-if clear-E

'kha-wa ih-mu .)
come-v is-v

(B) 24. ? thorong phye-we 'ngihn 'khacyuwa 'ta-si 'mu-la* mu .
first appear-v day how is-v is-v sky

(H) 25. ? mu ? kyoh-wa-'cam 'ta-si 'mu-ci, cipi cipi
sky beautiful-v-E is-v is-v little little

nampar 'kha-si 'mu-ci .
wind come-v is-v

(B) 26. ? ca-ce* taa taa 'la-me ')
that-from what what do-v

(M) 27. ca-ce 'caca lehm-si* cihn-ci! raahng raahng-e
that-from salt lick-v finish-v own own-of

kyaah-ri syuh-ci .
place-in stay(h)-v

(H) 28. 'caca lehm-mu, ca-ce-mi* raahng raahng-e
salt lick-v that-from-then own own-of

kyaah-ri syuh-mu ')
place-in stay(h)-v

(B) 29. ? mih ka tahna 'ta-si 'mu-la ?
people At many is-v is-v

(H) 30. ka+ tahna 'ta-si 'mu-ci /
At many is-v is-v

(B) 31. ? khataang khataang-we 'kha-si 'mu-la ')
where where-of come-v is-v

(H) 32. khataang ko-wa-ka mih-caah 'kha-si 'mu-ci .
where move-v-v people-Pl come-v is-v

(M) 33. (ex/ yuhl yuhl-e min te-ko-le ') ngoh phate !
village village-of name tell-v-v silly thing

taa-e mih 'tih ih-me* aci !
what-of people At is-v At

(H) 34. kyula-ri-we = Tukce-ri-we = 'cohngsompa-r-we =
Lete-in-of Tukche-in-of Jomosom-in-of

yohm-'cam tohngye-si 'mu-ci .
all-E reached-v is-v

(B) 35. ? 'sale-'cam chu-la ?
very-E entertain-v

(H) 36. chu-ci / chu-wa 'ta-si 'mu-ci .)
entertain-v entertain-v is-v is-v

(M) 37. lepaang tansyaa-caah, roaangisyaa-caah, tohngye-si
Dana woman-Pl (Magar woman)-Pl reached-v

'mu-mu* pih-to-le)
is-v say-v-v

(B) 38. ? 'kihn-caah, nam-caah* yu-la aa-yu-la)
snow-Pl rain-Pl fell-v not-fell-v

(H) 39. yu-si aa-reh .)
fall-v not-is

(M) 40. 'khati+ sah-wa-e mu 'ta-ci* pih-to)
(how much) good-v-v sky is-v tell-v

(H) 41. ca-e naama naangse ka* La pohm-pa-ri
that-of tomorrow following At god soak-v-v

'pohr-ci mu ')
take-v is

(B) 42. ? La pohm-pa-ri* khataang 'pohr-me ')
god soak-v-v where soak-v

(H) 43. kyaa* tohmsyaa-kyu pih-wa-ri 'pohr-mu ')
there Tohmsya-water say-v-v take-v

(B) 44. ? taa taa 'la-me* ca-ri pohm-si .
what what do-v that-in soak-v

(H) 45. ? ca-ri pohm-si ?
that-in soak-v

(M) 46. kyu aa-reh-ci)
water not-is-v

(H) 47. kyu aa-reh-ci, ca-ce-na - La pohm-pa-ce* kyu
water not-is-v that-from-then idol soak-v-v water

phe-ci, ...
appear-v

(B) 48. ? ca-ce khoro* khataang 'pohr-me)
that-from (on top) where take-v

(H) 49. ca-ri som-raa pohm-mu ') 50. ca-ce-na,
that-in three-day soak-v that-from-then

pohm-si* taa 'la-si* 'kha-mu ') 51. ca-e som-raa-e
soak-v what do-v come-v that-of three-day-of

'ngihn* kim-pa-ri 'yah-mu ') 52. ca-ce-na -
day (take out)-v-v go-v that-from-then

kin-si 'paah-mu ') 53. ca-ce-na 'paah-si
(take out)-v bring-v that-from-then bring-v

ka, La 'plih-ri kaahng kohmpa-ri chal(N) pum-pa-ri
At idol four-to hill monastery-in paint put-v-v

'pohr-mu ') 54. som-raa tohto* chal pum-mu ')
take-v three-day (up to) paint put-v

55. chal pum-pa ka* cihn-ci ka ') 56. ca-ce ka -
paint put-v At finish-v At that-from At

'yahwa-raang-cyen-ri - chay-wa cyungi-we 'ngihn -
(name of an idol)-to be-v twelve-of day

syelawte-e resaang* La 'tihm 'plih* syaahng-mu ')
Syelaute-of near-by god house four erect-v

57. ca-ce-mi La 'tihm syaahng-si, La 'chilaw-caah
that-then-from god house erect-v god garment-pl

'nahn-ci, 'nahn-si ka La thi-ci ') ca 'ohte 'la-ci,
cover-v cover-v At god seize-v that much do-v

ca-ce cihn-ci .
that-from finish-v

(B) 58. ? 'khacyuwa 'mu-me, La 'plih .
how is-v god four

(H) 59. ? La 'plih ?
god four

(M) 60. 'cyoki-e ka - na aa-rah-wa 'mu-mu* pih-to-le)
Gauchan-of At nose not-is-v is-v say-v-v

(H) 61. 'cyoki-e na aa-rah-wa* ola 'mu-mu; 'aama-e
Gauchan-of nose not-is-v red is-v mother-of

ca-'cam 'kha 'tih, ? taa 'la-wa-ri sung-pa 'ih-me .
there-E come At what do-v-v speak(h)-v is-v

(M) 62. aa-'kha-wa, nga cu lise 'mu-wa-'cam-e .
not-come-v I here behind is-v-E-also

(H) 63. 'cyoki-e ka* nahmca-e-'cam ola 'mu-mu ') na aa-rah
Gauchan-of At outfit-also-E red is-v nose not-is

'mu-mu ') 64. 'salki-e ka* na kutru nahmca-e
is-v Tulachan-of At nose hook outfit-also

pin 'mu-mu) La-e-'cam pin 'mu-mu ') 65. Tihmcan-e
green is-v god-also-E green is-v Syerchan-of

ka* La tar 'mu-mu ') nahmca-e-'cam* tar 'mu-mu;
At god white is-v outfit-also-E white is-v

na waah+te 'tuhm-pa, na haang 'mu-mu; 66. puhrki-e
nose so thick-v nose open is-v Bhatachan-of

ka La nahmca-e-'cam mlaang 'mu-mu* La-e-'cam mlaang
At god outfit-also-E black is-v god-also-E black

'mu-mu; 67. 'yahwa-raang-cyen ru 'mu-mu; 'mahr-ce
is-v (name of the god) horn is-v gold-by

khi-ci-wa, kahlaang kon-ci-wa ')
wound-v-v tinkle wear-v-v

(M) 68. ca-ce-mi som-tu mep-ci, ca-ce-mi
that-from-then three-times (take round)-v that-from-then

than-ci, pih-to)
put-away say-v

(H) 69. ca-ce-mi* La 'plih thi-ci, ca-ce-mi*
that-from-then god four seize-v that-from-then

som-tu mep-ci, ca-'cam* than-la cahy-ci .
three-times (take round)-v that-E (put away)-v do(h)-v

(H) 70. ? ngi-e 'tihm-ri-we? 'tihm 'Tehn 'mu ') 'praah
we-of house-in-of house main is flour

cihkaang 'mu ') phi cihkaang mu ') 'metaang tham-pa-e
room is rakshi room is torch keep-v-of

kyaah 'mu ') kan khu cuh-wa-e kyaah 'mu ')
place is rice vegetable cook-v-of place is

payThak(N) 'mu) kam-nahng 'mu) 'toh 'mu ')
(sleeping room) is attic is (ground floor) is

(B) 71. ? kyaa-we roh-caah-ce nga-ri me-me* aa-me-me)
there-of friend-Pl-A I-to ask-v not-ask-v

(H) 72. me-mu /
ask-v

(B) 73. nga-e-'cam 'yah-wa* pih-ci-wa 'kyaahng ta ngoh
I-also-E go-v say-v-v you At forehead

sah-wa ih-mu ') cungi-tin-pe La phewa ngyoh-la
good-v is-v twelve-year-of god festival see-v

yaang-ci . 74. nga-e-'cam 'prah-si 'yah-la aa-kham;
get-v I-also-E walk-v go-v not-can

caac-ri(N) 'yah-wa* pih-ci-wa ....
plane-in so say-v-v

(M) 75. (sh/ copro ngohn-o ro ')/ 76. caac-ri(N) 'yah-wa
(this side) turn-v RS plane-in go-v

pih-si-e-'cam, tae aa-pare-ci(N), La phe-wa 'taah
say-v-also-E chance not-get-v idol appear-v now

cyungi-tin-ri* ih-mu ') 77. ? si-wa ih-me ki* so-wa
twelve-year-in is-v die-v is-v or alive-v

ih-me / si-la-na si-ci si-ci, aa-si-la-na* cyungi-tin-ri
is-v die-v-if die-v die-v not-die-v-if twelve-year-in

ngyoh-la yaang ') 78. 'kyaahng ka ngoh sah-wa
see-v get you At forehead good-v

ih-mu; cyungi-tin-pe La phe-wa ngyoh-la yaang-ci .
is-v twelve-year-of god appear-v see-v get-v

Free Translation: Conversation about Hari's Trip to the Thak Khola

(B) 1. Where did you stay the day you left here?
(H) 2. We stayed in Nau Dara.
(B) 3. And after Nau Dara?
(H) 4. In Korpani
(B) 5. And after Korpani?
(H) 6. In Chalthale.
(B) 7. And did you reach Tato Pani from Chalthale?
(M) 8. How can you reach Tato Pani from Chalthale upwards? (Tato Pani lies lower and is already passed by.)
(H) 9. From Chalthale we reached Lete.
(B) 10. And then from Lete, did you reach the Thak Khola?
(H) 11. Yes.

(B) 12. Where do they go the day they take the gods out?
(M) 13. Turn around this way, she said.
(B) 14. Where do they go?
(H) 15. Where they go?
(B) 16. Yes, the very first day they take them out.
(H) 17. To the corner near Khanti.
(B) 18. And from there downwards; what else do they do?
(H) 19. The priest comes tinkle tinkling. 20. And then, having
gone to the dancing house of Kopang, they put salt in
a large copper vessel. 21. And then he licks salt.
22. And having licked it, what does he do? He goes,
or what?
(M) 23. If you talk clearly, it also comes clearly (on the tape).
(B) 24. How was the weather on the first outing day?
(H) 25. The weather? It was very beautiful; there was just a little bit of wind.
(B) 26. And then what else did they do?
(M) 27. When he had finished licking the salt, everyone went to his own place.
(H) 28. He licks the salt, and then everyone goes home.
(B) 29. Have there been many people?
(H) 30. Oh yes, there were many.
(B) 31. From where all had they come?
(H) 32. People had come from everywhere.
(M) 33. Tell them the names of the villages, you silly thing! What people these are! (How can they know?)
(H) 34. The people from Lete, from Khanti, from Tukche, from Jomoson, they all had come.
(B) 35. Was it very entertaining?
(H) 36. Yes, it was a lot of fun.
(M) 37. Tell them, the women of Dana are coming, the Magar women as well.
(B) 38. Has it been snowing and raining or not?
(H) 39. No, it hasn't.
(M) 40. Tell them how beautiful the weather was.
(H) 41. The following day they took the gods for bathing.
(B) 42. Where were the gods taken for the bathing?
(H) 43. There, they take them to the pool called "Tohmsya".

(B) 44. What else do they do after the bathing there?
(H) 45. After bathing there?
(M) 46. There wasn't any water.
(H) 47. There wasn't any water, and then when they were bathing
the gods, the water appeared.
(B) 48. And after that, where are they taken?
(H) 49. They are left there for three days to bathe. 50. And
then, when they are bathed, what do they do? They come.
51. On the third day they go to take them out.
52. They take them out and bring them. 53. And then
they take the four gods to the hill monastery to
paint them. 54. For three days they paint them.
55. Then the painting is finished. 56. After that
to Yahwa Rang Chyen--being the twelfth day now--they
build four shrines near Syelaute. 57. When the shrines
are built, they cover the gods with garments and put
them up. That much they did, and then it was finished.
(B) 58. What do the four gods look like?
(H) 59. The four gods?
(M) 60. Tell them, the Gauchan's has no nose.
(H) 61. The noseless of the Gauchan's is red; the outfit is
also red. Mother's (talk) is coming here (on the tape);
why are you talking?
(M) 62. It's not coming; I am here in the background.
(H) 63. Well, the outfit of the Gauchan's (god) is red, too,
and he has no nose. 64. The Tulachan's has a hook
nose, and his outfit is green; the god is also green.
65. The Syerchan's god is white; the outfit is white,
too. The nose is so fat, and wide open. 66. The
Bhatachan's god has a black outfit, and the god is
also black. 67. Yahwa Rang Chyen has horns decorated
with gold strings and is wearing bells.
(M) 68. Tell them: "And then they picked them up and took them
around three times, and then they put them away."
(H) 69. And then they picked the four gods up, took them
around three times, and with that, they put them away.
(Gauchan, Tulachan, Syerchan, and Bhatachan are the
names of the four exogamous Thakali clans.)

(H) 70. Of our house? (You want me to tell?) There is the
main room of the house; there is a flour storage room;
there is a room for the rakshi (liquor); there is a
place to keep (the wood for) the torches; there is a
kitchen; there is a sleeping room; there is an attic,
and there is the groundfloor.

(B) 71. Are the friends from up there asking for me or not?
(H) 72. Yes, they are asking.
(B) 73. I said I would go, too. You are lucky; you got to see
the twelve-yearly festival. 74. I can't go there by
foot; I said I would go by plane ... (She cannot walk
so far because, due to a former illness, one of her
legs is shorter than the other.)

(M) 75. (Shouting:) Turn around this way, she said.
(B) 76. Even though I said I would go by plane, I didn't get a chance, and now the festival will be only in twelve years. 77. Shall I be dead or still alive? Well, if I will be dead, I will; if not, I will get to see it in twelve years time. 78. You are lucky; you got to see the twelve-yearly festival.

3. Buddha's Tooth

1. syomo*   syomo,   'aama   'Tih te   cah 'Tih 'mu-wa,
formerly formerly mother   one and son   one   is-v

ih-mu ro .   'aama   'Tih, cah 'Tih .   2. ca-ce -   cah ka
is-v   RS   mother   one   son   one   that-from son At

chong-man   ih-mu ro .   3. chong   'la-wa aang ')
business-man is-v   RS   business   do-v   At

kalkatta-e chong   Thi+-'cam pum-pa .   kalkatta-e chong
Calcutta-of business only-E   do-v   Calcutta-of business

Thi-'cam pum-pa .   4. chong-man   ih-mu ro .
only-E   do-v   business-man is-v   At

5. ca-ce -   chong   syaangne pum-pa-ka .)   'aama ka
that-from business only   do-v-v   mother At

'khuyu   'mu-wa ih-mu ro .   6. "'aale* 'aale, 'taah nga
(old woman) is-v   is-v   At   son   son   now   I

si-wa bela(N) 'ta-ci .)   7. saangkhe cyencenti-e sa   'Tih*
die-v hour   is-v   Buddha   god-of   tooth   one

'paah-si pin-o)   8. 'taah* nga saangkhe cyencenti-e sa -
bring-v give-v   now   I   Buddha   god-of   tooth

khum-saang   'caahng-si, nga - 'malam   tap-si 'Tu-wa-ka,"
cushion-inside   send-v   I   meditation do-v   sit-v-v

pih-si* pih-ci mu ro .
say-v   say-v   is At

9. "'malam   tap-si 'Tu-wa-ka," pih-si* pih-wa-ce,
meditation do-v   sit-v-v   say-v   say-v-v

'yah-ci .)   "aN aN(N)" pih-ci, ca-ce   syom   mle-ci .)
go-v   yes yes   say-v   that-from completely forget-v

cah-ce ka aa-'paah-ci mu ro .   10. 'tih, ngih-tu   som-tu
son-by At not-bring-v is At   At   two-times three-times

plih-tu   'yah-si-e, syom   mle-ci* 'Kha-ci mu ro . cah aang ')
four-times go-v-also completely forget-v come-v is RS   son At

11. cyuhri mi*   cyuhri-we* leh-ri   mi,   'aama-ce, "? 'kyaahng -
last   then last-of   time-in then mother-A   you

'kahte   tu   'yah-si* 'paah-si aa-pim-pa .)   12. pih-yaang,
(how many) times   go-v   bring-v not-give-v   say-if

cu leh-ri 'paah-la-na* 'paah-ko .) aa-'paah-la-na, 'taah*
this time-in bring-v-if bring-v not-bring-v-if now

nga - brama hatte(N) siwa hatte(N) 'la-si, nga si-wa-ka)"
I Brahma murder Shiva murder do-v I die-v-v

pih-si* pih-ci mu ro . 'aama 'khuyu-ce aang ') pih-ci mu ro*
say-v say-v is At mother old-A At say-v is At

13. ca-ce-mi, cah 'yah-ci 'tih mi . 14. 'sici
that-from-then son go-v At then again

kalkatta-e chong pum-pa-ri-'cam 'yah-ci no . 'yah-ci /
Calcutta-of business do-v-v-E go-v At go-v

15. ca-ce 'yah-si - 'kha-ci mu ro . 16. 'kyahm 'TahTe-ce*
that-from go-v come-v is At way half-from

tohk-pa-ce / "hatteri+ .) nga-e 'aama-ce - ca saangkhe
arrive-v-v (o dear) I-of mother-A that Buddha

cyencenti-e sa 'paah-si pin-o* pih-si, 'mu-ci .) 17.
god-of tooth bring-v give-v say-v is-v

hatteri* nga-ri syom mle-ci 'mu* 'sici / ? nga taa 'la-wa
(o dear) me-to completely forget-v is again I what do-v

ih-me .)" pih-si, cu sam-ri* pir(N) 'la-si 'Tu-ci mu ro .
is-v say-v this heart-in worry do-v sit-v is At

18. cyuhri mi ohsa bicaar(N) 'la-si, 'Tu-wa-ce
last then (like that) thought do-v sit-v-v

ka / 'kyahm puhr-ri / 'nakyu si-ci-we - 'Tih mraang-si mu ro .
At path below dog die-v-v one see-v is RS

'nakyu si-ci-wa 'Tih aang ') 19. "'nakyu si-ci-we* sa-'cam
dog die-v-v one At dog die-v-v tooth-E

ka, kin-la myaang-ci /" pih-si, 'nakyu si-ci-we sa - 'paah-si
At pull-v must-v say-v dog die-v-v tooth take-v

mu ro . 20. 'paah-si ka, kohycyen tar kinkaw tum-si,
is At take-v At garment white costly wrap-v

Tyopi-ri(N) 'caahng-si, 'paah-si mu ro . 'paah-si* pin-ci
box-in put-v take-v is At take-v give-v

mu ro 'tih .) 22. ca-ce - 'paah-si pin-ci, 'tihm-ri 'kha-ci
is RS At that-from taken-v give-v house-in come-v

'tih mi . 23. 'aama-ce* "? 'paah-la, 'aale ')" pih-si,
At then mother-A bring-v son say-v

me-ci mi . 24. "cu leh-ri 'paah-si mu* 'aama ')" pih-si,
ask-v then this time-in bring-v is mother say-v

pih-ci mu ro . "'aama* 'paah-si mu*" pih-si* pih-ci mu ro .
say-v is At mother bring-v is say-v say-v is At

25. 'paah-si ka, ca-ce-mi, 'aama-ri pin-ci mu ro .
bring-v At that-from-then mother-to give-v is At

26. "naa ') nga-ce 'paah-si mu /" pih-si, Tyopi-ri*(N)
there I-A bring-v is say-v box-in

tar-e kohycen-ce tum-ci-wa, Tyopi-ri 'caahng-si, pin-ci
white-of garment-A wrap-v-v box-in put-v give-v

mu ro* 'aama-ri aang ') 27. "aN(N), 'taah nga si-wa bela(N)
is At mother-to At yes now I die-v time

'ta-ci) cu saangkhe cyencenti-e - nga - saang kye-la
is-v this Buddha god-of I heaven pass-v

myaang . 28. cu saangkhe cyencenti-e sa, cu sam-ce
must this Buddha god-of tooth this heart-from

cayce 'la-si, nga saang kye-la myaang. 29. 'taah nga si-wa
care do-v I heaven pass-v must now I die-v

bela(N) 'ta-ci*" pih-si, "'malam tap-si+ 'nuh-wa ih-mu ro*"
time is-v say-v meditation do-v sleep-v is-v At

ti-raa-e aa-chyaa-na aang ') 'malam tap-si 'nuh-ci mu
one-day-of not-stop-v At meditation do-v sleep-v is

ro ') 30. ohsa 'nuh-si 'Tu-wa, 'Tu-wa-ri-'cam* cyuhri
At (like that) sleep-v sit-v sit-v-v-E last

mi 'khuyu si-ci mu ro . 31. si-wa-ce, saang kye-ci no .
then (old woman) die-v is At die-v-v heaven pass-v At

32. "maana(N) 'la-la-na* yumpaa-e-'cam La, maana
worship do-v-if stone-also-E god worship

aa-'la-la-na* La-e-'cam pathar(N)" pih-si, pih-ci mu ro .
not-do-v-if god-too-E stone say-v say-v is At

Free Translation: Buddha's Tooth

1. Long, long ago, there was a mother and a son, they say, a mother and a son. 2. The son was a businessman. 3. As he was pursuing his business, he was pursuing it only in Calcutta. Only in Calcutta was he pursuing his business. 4. He was a businessman.

5. Now the son is pursuing his business, and the mother is getting old. 6. "My son, now the hour of my death has come. 7. Go and get me a tooth of the holy Buddha. (Sangkhe Chyenchendi is a name for Buddha.) 8. Then, having put the tooth of the holy Buddha into my cushion, I shall live meditating on it," she said.

9. And while she said: "I shall live meditating on it," he went. "Yes, yes," he said, and then he forgot it. The son didn't bring it. 10. Two, three, four times he went and returned having forgotten it, that son! 11. The very last time the mother said: "How many times you have gone without getting it for me! 12. If at least this time you would bring it. If you don't, I will die in great distress and sin." 13. And the son went. 14. He went again to Calcutta to pursue his business. He went. 15. He went and came back. 16. When returning, half way on the road, he suddenly remembered: "Oh dear, my mother had told me to bring her that tooth of Buddha. 17. Oh dear, dear, I forgot it again! What shall I do now?" And worrying about it, he sat down.

18. He sat and thought it over, and finally his eye fell on a dead dog below the road, a dead dog! 19. "I must pull out a tooth of that dead dog." He said it and took it, a tooth from the dead dog. 20. He took it, wrapped it in a costly white garment, put it into a box, and carried it along with him. 21. He took it along with him for her. 22. Having taken it with him for her, he arrived at home. 23. The mother asked him: "Did you bring it, son?" 24. "This time I brought it, mother!" said he. "Mother, I brought it," he said. 25. He took it and gave it to his mother. 26. "Here, I brought it," he said, and gave the thing to his mother as it was, wrapped in the costly white garment and kept in the box. 27. "Yes, the hour of my death has come now. This (thing) of Buddha must take me to heaven. 28. This tooth of Buddha, remembering it in my heart with care, must take me to heaven. 29. The time of my death as arrived now," she said; "I will go to sleep meditating just this." And when she went to sleep, she meditated it continuously, day after day. 30. Sleeping this way, she went on living, and at last the old woman died. 31. And when she died, she was taken to heaven.

32. "If you worship it, a stone (is) god; if you don't worship it, even a god is stone." So it is said.

4. Mom's Talk
Mom 'grandmother'

1. "syomo* syomo* ngi-e khe mom-caah-ce -
formerly formerly we-of grandfather grandmother-pl-A

ngi-e khe mom-caah-ce - 'kyahpre toh-ci;
we-of grandfather grandmother-pl-A phaper cultivate-v

'cikaa toh-ci; - 'kyahpre toh-wa, 'cikaa toh-wa, toh-si; -
barley cultivate-v phaper sow-v barley sow-v cultivate-v

cah, 'cahme-caah, 'yohm-na-ri nah-ci . 2, 'cikaa toh-si,
son daughter-pl all-s-to raise-v barley sow-v

'kyahpre toh-si, cah 'cahme 'yohm-na-ri nah-ci .
phaper sow-v son daughter all-s-to raise-v

3. khe mom-caah-ce* syomo / nah-ci; ca-ce
grandfather grandmother-pl-A formerly raise-v that-from

tho-ci; tho-ci, 'tho-wa 'ta-ci; 4. ca-ce - cah 'cahme-caah
grow-v grow-v big-v is-v that-from son daughter-pl

'tho-wa 'ta-ci; 'tho-wa 'ta-ci; 5. ca-ce - peh kin-si
big-v is-v big-v is-v that-from wife take-v

pin-ci; ca - peh kin-si pin-si 'sisi - taa-e m: -
give-v that wife take-v give-v again what-also (hesitation form)

aangsa(N) pin-ci; ca-ce - taa-e - aangsa(N) pin-si, soto
heritage give-v that-from what-also heritage give-v apart

than-ci no . 6. ca-ce 'tihm soh-si pin-ci no .
keep-v At that-from house build-v give-v At

7. 'tihm soh-si pin-si, 'taah soto 'tu-ci no . 8. cah
house build-v give-v now apart live-v At son

caang / m: - konca koyme / ca-ce
daughter (hesitation form) grandson granddaughter that-from

'sayce ohsa 'la-ci; 9. ohsa 'la-si* 'sayce*
again (like that) do-v (like that) do-v again

konca - koyme 'ta-ci .
grandson granddaughter is-v

10. "'tingi naama-e - 'pehn 'chame-caah, (sh/ 'thama-e
today tomorrow-of youth girl-pl they-of

phesan*(E) Thi-'cam 'la-si 'prah-wa ./ 11. ngi- (sh/ khepa
fashion only-E do-v walk-v we (old man)

'khuyu-e*	pih-ci-we	'khari	aa-ngyem-pa	')/	12.	'thama-e
(old women)-of	say-v-v	idea	not-obey-v			they-of

khusi(N)	Thi-'cam	'la-si	'prah-wa-ce,	'tingi	naama-e	'pehn
pleasure	only-E	do-v	walk-v-v	today	tomorrow	youth

'chame-caah ."	13. Her son: "	ohsa	pih-wa	aa-'ta	'tih ."
girl-pl		(like that)	say-v	not-is	At

Free Translation: Mom's Talk

1. "Formerly our grandparents - our grandparents - cultivated phaper and cultivated barley. Cultivating phaper, cultivating barley, they cultivated, and sons and daughters, they raised them all. (Phaper is a flower plant with many small seeds; these can be ground and are used like flour.) 2. Planting barley and planting phaper, sons and daughters, all were brought up. 3. The grandparents, before that, were brought up, too. They grew and became big. 4. Then the sons and daughters became big, yes, they became big indeed. 5. Then they were given wives, and having gotten their wives - well what else? - the heritage was given to them, and then - what else? - having gotten their share, they kept it apart. 6. And then a house was built for them. 7. When the house was built for them, then they lived separately. 8. Sons, daughters, grandsons, and granddaughters, after that again did the same way. 9. They did it this way and again got grandsons and granddaughters.

10. "Nowadays, (shouting:) the young people live according to their own fashion! 11. (shouting:) They don't follow the ideas of us old people! 12. They live, doing only their own pleasure, the young people of our days." 13. (Her son:) "You must not speak this way!"

5. The Dog Husband

1. syomo+ syomo, yuhl 'Tih-ri* 'nakyu 'Tih 'mu-wa
formerly formerly village one-in dog one is-v

ih-mu ro . 2. ca 'nakyu-e 'karu kumnaang 'mu-wa ih-mu
is-v At that dog-of buckwheat handful is-v is-v

ro . 3. ca-ce-mi - ca 'nakyu-e sam-ri 'mahn-ci mu
RS that-from-then that dog-of heart-in think-v is

ro, "nga ne kor-pa-ri 'yah-wa-ka .)" pih-si, pih-ci
At I pilgrimage walk-v-v go-v-v say-v say-v

mu ro . 4. cyuhri-mi - ca 'yah-ma+ 'yah-ma+ 'yah-ma mi*
is At last-then that go-v go-v go-v then

'tihm 'Tih toh-ci mu ro . 5. ca-ce-mi - ca 'karu
house one meet-v is At that-from-then that buckwheat

kumnaang-'cyowa* ca-'cam+ than-ci mu ro . 6. "'aacyo*
handful-Sp that-E keep-v is At (elder brother)

'aacyo, cu 'karu cu-'cam than-si pin-o .) nga
(elder brother) this buckwheat here-E keep-v give-v I

ne kor-pa-ri 'yah-wa-ka .)" pih-ci mu ro .
pilgrimage walk-v-v go-v-v say-v is At

7. ca-ce-mi - 'karu kumnaang than-si* taa 'la-si
that-from-then buckwheat handful keep-v what do-v

'nakyu 'yah-ci . 8. 'yah-si, ne kor-si* taa 'la-si*
dog go-v go-v pilgrimage walk-v what do-v

'kha-ci . 9. 'kha-si, "'aacyo* 'aacyo, nga-e
come-v come-v (elder brother) (elder brother) I-of

'karu kumnaang pin-o ')" pih-si, pih-ci mu ro .
buckwheat handful give-v say-v say-v is At

10. ca-ce-mi - ca 'karu kumnaang, 'thama-ce* kyaah-la
that-from-then that buckwheat handful they-A spend-v

cihn-ci 'mu-wa ih-mu ro . 11. ca-ri rih-ci+, ca-ri
finish-v is-v is-v At that-in beg-v that-in

rih-ci+, ca-ri rih-ci, kumnaang mi* taa+ 'la-si-e*
beg-v that-in beg-v handful then what do-v-also

aa-yo-wa ih-mu ro . 12. cyuhri-mi - kumnaang taa+ 'la-si
not-enough-v is-v At last-then handful what do-v

aa-yo-si*   "nga-e 'cahme   'tho-wa-'cam 'pohr-o ')"
not-enough-v I-of daughter big-v-E   take-v

13. ca-ce-mi -   ca   'nakyu-ce 'pohr-si, 'yah-ci mu
that-from-then that dog-A   take-v   go-v   is

ro . 14. 'yah-si mi - ca   'nakyu-ce, "? cu   'kahte-we
At   go-v   then that dog-A   this (how much)-of

'rah-wa 'Tih 'mu-wa ih-me aang ')" pih-se, bicaar(N) 'la-ci
know-v one is-v   is-v At   say-v   thought   do-v

mu ro . 15. ca-ce-mi -   'nakyu ka - lili   lili* ca
is At   that-from-then dog   At   behind behind that

mrin ka* 'ngongo 'ngongo 'yah-ci mu ro . 16. 'yah-ma+ 'yah-ma mi -
woman At ahead   ahead   go-v   is At   go-v   go-v   then

'waa+h-tho-wa samuntra(N) 'Tih-ri tohngye-ci mu ro .
so-big-v   ocean   one-at reach-v   is At

17. samuntra(N) tohngye-si mi, "'kyaahng* kyu   'cohm-la
ocean   reach-v   then you   water cross-v

aa-kham, nga-e 'phiri ta   pun-o ')" pih-si, pih-ci mu ro .
not-can I-of upon horse ride-v   say-v   say-v is At

18. ca   'phiri* ta   pun-ci mu ro . 19. ca-ce-mi -
that upon   horse ride-v is At   that-from-then

utar(N) 'la-ci mu ro . 20. utar(N) 'la-si, taa 'la-si,
crossing do-v   is At   crossing do-v   what do-v

'tihm-ri 'yah-ci mu ro . 21. 'tihm-ri tohngye-si, taa 'la-si
house-in go-v   is At   house-in reach-v   what do-v

ka, 'ngyese - kan khu-caah   cuh-ci mu ro . 22. kan
At evening   rice vegetable-pl cook-v is At   rice

khu-caah   cuh-si ka, "'kyaahng kan 'ca-w, khu-caah
vegetable-pl cook-v At you   rice eat-v vegetable-pl

sya-caah 'ca-w, nga-ri cyu+hri-we kan naTi-cah than-si
meat-v   eat-v I-to   last-of   rice bone-pl keep-v

pin-o ') nga 'nakyu ka ')" pih-si, pih-ci mu ro .
give-v   I   dog   At   say-v   say-v is At

23. ca-ce-mi -   the-ce 'yoh+m-'cam 'ca-ci mu ro .
that-from-then he-A   all-E   eat-v is At

24. ca-ce-mi -   naTi-caah, kan-caah, ngay-ci-wa-caah
that-from-then bone-pl   rice-pl   remain-v-v-pl

'nakyu-ri pin-ci mu ro . 25. cyuhri* 'sayce 'ngyese 'nuh-wa
dog-to give-v is At last again evening sleep-v

kaahng-ri - 'nahnngyaa 'la-wa kaahng-ri, "'kyaahng ka* mih
time-in bed do-v time-in you At man

'ta-si, rihm-pa 'nahnngyaa 'la-w, nga 'nakyu 'ta-si,
be-v long-v bed do-v I dog be-v

'kihkir+-pa 'nahnngyaa 'la-w ')" pih-si, pih-ci mu ro .
round-v bed do-v say-v say-v is At

26. 'taah ca 'nakyu-ce ka, "? cu 'kahte-we 'rah-wa
now that dog-A At this (how much)-of know-v

'Tih 'mu-wa ih-me," pih-si, bicaar(N) 'la-si mu;
one is-v is-v say-v thought do-v is

27. ca-ce-mi - ca-'cyuwa-'cam 'la-ci mu ro; 28. ca-e
that-from-then that-Sp-E do-v is At that-of

naam-naangse mi, "? 'uhcyuwe mih 'Tih-ri su
tomorrow-(following day) then such person one-to who

tham-pa," pih-si, the-e 'aawa 'aama-cari-'cam - syehm-pa-ri
keep-v say-v he-of father mother-to-E return-v-v

'kha-ci mu ro .
come-v is RS

29. syehm-pa-ri 'kha-si ka, "'paah-ko* nga-e 'karu
return-v-v come-v At bring-v I-of buckwheat

kumnaang*" pih-si, pih-ci mu ro . 30. ca-ce khoro
handful say-v say-v is At that-from up

'paah-ci, ca-ce khoro 'paah-ci, taa 'la-si-e* aa-yo-wa
bring-v that-from up bring-v what do-v-too not-enough-v

ih-mu ro . 31 cyuhri mi, "aa-'ta-ci+, 'pohr-o ') cu
is=v At lastly then not-is-v take-v this

'cahme maayli-'cam)" pih-si, pih-ci mu ro . 32. 'tih
daughter second-E say-v say-v is At At

ca-ce-mi 'cahme maayli-ce 'ngongo 'aana-ce
that-from-then daughter second-A before (elder sister)-A

taa+ 'la-si 'mu-me, ca-e-'cam 'la-si mu ro . 33. ca
what do-v is-v that-also-E do-v is At that

'cahme maayli-e-'cam* syehm-pa-ri 'kha-ci mu ro .
daughter second-also-E return-v-v come-v is At

34. ca-ce-mi - "'karu 'paah-ko)" pih-ci mu ro .
that-from-then buckwheat bring-v say-v is At

35. ca-ce 'paah-ci, ca-ce 'paah-ci, taa 'la-si-e,
that-from bring-v that-from bring-v what do-v-also

aa-yo-ci mu ro .
not-enough-v is At

36. cyuhri 'sayce, "'pohr-o* 'cahme kaanci-'cam*"
lastly again take-v daughter youngest-E

pih-ci mu ro . 37. 'cahme kaanci ka* 'sale pyaang-pa
say-v is At daughter youngest At very wise-v

'Tih, 'rah-wa 'Tih 'mu ih-mu ro . 38. ca-ce-mi,
one know-v one is is-v At that-from-then

"'kyaahng mih ka* 'ngongo 'yahr-o) nga 'nakyu ka lili lili
you man At ahead go-v I dog At after after

'kha-cyo," pih-wa-ce, "aa-ihn ') 'kyaahng 'ngongo 'yahr-o ')
come-v say-v-v not-is you ahead go-v

nga 'tih lili 'kha-cyo .)" pih-si, pih-ci mu ro .
I At after come-v say-v say-v is At

39. samuntra-ri(N) tohngye-si mu ro . 40. samuntra-ri(N)
ocean-at reach-v is At ocean-at

tohngye-si-'cam, "'kyaahng mih ka* 'kyaahng syoh pin,
reach-v-E you man At you (sweep away) give

nga 'nakyu ka* syoh aa-pin, nga-e 'phiri ta
I dog At (sweep away) not-give I-of upon horse

pun-o)" pih-si* pih-ci mu ro . 41. aN(N), nga-e-'cam
ride-v say-v say-v is At yes I-of-E

'cohm-pa ih-mu)" pih-si pih-ci mu ro* the-e 'cohm-ci mu
cross-v is-v say-v say-v is At she-also cross-v is

ro . 42. ca-ce-mi - 'tihm-ri tohngye-si mu ro ;
RS that-from-then house-in reach-v is At

43. 'tihm-ri tohngye-si, kan khu-caah cuh-si mu ro ;
house-in reach-v rice vegetable-pl cook-v is At

44. "'kyaahng sya te kan 'ca-w, nga-ri* cyuhri-we raahkaa
you meat and rice eat-v I-to last-of left

rohko-caah pin-o)" pih-si* pih-ci mu ro . 45. "aa-ihn ')
over-pl give-v say-v say-v is At not-is

'kyaahng 'ngongo 'ca-la myaang, 'kyaahng - 'ca-la ka* nga
you before eat-v must you eat-v At I

'ca-wa*" pih-si, pih-ci mu ro . 46. 'nakyu 'ca-ci mu ro ')
eat-v say-v say-v is At dog eat-v is At

ca-mi* cyuhri the 'ca-ci ro . 47. cyuhri 'nuh-wa
that-then lastly she eat-v At lastly sleep-v

kaahng-ri-'cam, "'kyaahng mih ka* 'kyaahng+ rihm-pa 'n+ahnngyaa
time-in-E you man At you long-v bed

'la-w, nga 'nakyu 'ta-si, 'kihkir-pa 'nahnngyaa 'la-w,"
do-v I dog is-v round-v bed do-v

pih-si* pih-ci mu ro . 48. "aN(N), rihm-pa-'cam 'la-wa
say-v say-v is At yes long-v-E do-v

ih-mu)" pih-si, rihm-pa-'cam 'la-ci mu ro .
is-v say-v long-v-E do-v is At

49. ca-e ngih-raa som-raa-ma khataan+g kyaah 'Tih-ri*
that-of two-day three-day-in somewhere place one-in

jaatro(N) 'ta-wa ih-mu ro ') 50. jaatro(N) 'ta-wa-'cyowa,
festival is-v is-v At festival is-vl-Sp

"'kyaahng 'yahr-o ') jaatro 'ta ') nga na aa-'yehr ')"
you go-v festival is I At not-go

pih-si* pih-ci mu ro* 'nakyu-ce* the-e peh-ri .
say-v say-v is At dog-A he-of wife-to

51. ca-ce-mi - 'yah-ci ro . 52. 'yah-si mi - the mi -
that-from-then go-v At go-v At he At

ca 'nakyu-ce mi, cyuhri the mih cyuhni(N) kin-si,
that dog-A At lastly he human life take-v

'nakyu mih cyuhni(N) kin-si, aN(N) - aangki caahngi
dog human life take-v hesitation shirt pants

kon-si, pulu kon-si-e, ta pun-si, taa 'la-si,
(put on)-v hat (put on)-v-also horse climb-v what do-v

'yah-ci mu ro, cyu+hri . 53. ca-ce-mi - 'ngyese the
go-v is At lastly that-from-then evening he

'ngongo 'kha-ci, ye-si 'kha-ci, 'nakyu-e cyuhni kon-si*
ahead come-v return-v come-v dog-of life (put on)-v

'Tu-ci mu ro . 54. ca-ce-mi, cyuhri the-e peh 'kha-ci .
sit-v is At that-from-then lastly he-of wife come-v

55. 'kha-si-e, me-ci mu ro ') the ka ngohm yaang-si-e*
come-v-too ask-v is At he At knowledge get-v-though

aa-yaang-'cyowa* 'la-si 'Tu-si mu ro . 56. me-ci mu ro ')
not-get-Sp do-v sit-v is At ask-v is At

"'tingi jaatro ih-mu, ? mrin-e naahng-ri kyoh-wa su
today festival is-v woman-of amongst beautiful-v who

mraang-la, pyung-e naahng-ri kyoh-wa su mraang-la ')"
look-v menfold-of amongst beautiful-v who look-v

pih-si* pih-ci mu ro . 57. ca-mi, "mrin-e naahng-ri
say-v say-v is At that-then woman-of inside

'yohm+ ngoyaang kyoh-wa nga-'cam, pyung-e naahng-ri
all comparative beautiful-v I-E menfolk-of amongst

'yohm+ ngoyaang kyoh-wa cyuh+ri ta pun-si, aangki
all comparative beautiful-v last horse ride-v shirt

caahngi kon-si, pulu kon-si* caasma(N) kon-si* 'kha-si 'mu-ci,
pants wear-v hat wear-v spectacles wear-v come-v is-v

aca-'cam kyoh-wa mraang-ci*" pih-si* pih-ci mu ro .
that-E beautiful-v look-v say-v say-v is At

58. ca - the-e peh ngohm aa-yaang . 59. ca-ce,
that he-of wife knowledge not-get that-from

ca-e naam naangse-'cyowa* kwaah-ri - 'khuyu-e
that-of morrow following-Sp up (old woman)-of

'tihm-ri me kim-pa-ri* 'yah-si mu ih-mu ro, 'nakyu-e
house-in fire fetch-v-v go-v is is-v At dog-of

peh-'cyowa . 60. ca-ce-mi, "m:: -m:: picyaang*
wife-Sp that-from-then hesitation sister

picyaang, nga-e Ta syu-si pin-o-le)" pih-si* mu ro .
sister I-of hair comb-v give-v-At say-v is At

ca-mi Ta syu-si pin-ci mu ro . 61. ca-ce-mi,
that-then hair comb-v give-v is At that-from-then

the-e sam-ri+ choy 'kahte-'cam pir(N) 'ta-si, Taa-ci mu ro .
she-of heart-in limit (so much)-E worry is-v weep-v is At

62. Taa-wa-ce ka, aN(N) - 'mi-kyu-'cyowa ca 'khuyu-e
weep-v-v At hesit. eye-water-Sp that (old woman)-of

nah-ri* thikpa 'Tih* caah-ci mu ro . 63. ca-ce-mi,
ear-in drop one spill-v is At that-from-then

khoro ngyoh-wa-ce mi, ca mrin kolaa mi* Taa-si 'Tu-si
up look-v-v then that woman child then weep-v sit-v

'mu-wa ih-mu ro . 64. ca-ce-mi, "? taa 'la Taa-ci-wa*
is-v is-v At that-from-then what do weep-v-v

picyaang," pih-si* pih-ci mu ro, ca 'khuyu-ce .
(younger sister) say-v say-v is At that (old woman)-A

65. "m:: m:, ? taa 'la-wa, nga na 'uhcyuwe leh 'la-ci-wa
hesitation what do-v I At such fate do-v-v

'Tih ih-me, 'uhcyuwe 'nakyu-e* pha bewar(N) 'la-si
one is-v such dog-of husband (daily routine) do-v

'Tu-la myaang-pa)" pih-si* pih-oi mu ro . 66. ca-ce-mi -
live-v must-v say-v say-v is At that-from-then

"picyaang* picyaang, 'kyaahng 'tuhngkal
(younger sister) (younger sister) you worry

tha-'la-w, naam naangi-ri kyaah 'Tih-ri
not-do-v tomorrow (day after tomorrow) place one-in

jaatro(N) 'ta, ca-ce-mi, 'kyaahng 'ngongo 'yahr-o* pih,
festival is that-from-then you ahead go-v say

'kyaahng 'ngongo 'yahr-o* pih, 67. ca-ce-mi*
you ahead go-v say that-from-then

'kyaahng-'cyowa 'yahr-o* pih-we kaahng-ri mah-caah-ri laa-si
you-Sp go-v say-v time-at down-pl-in hide-v

'Tu, laa-si 'Tu-si-'cam* the cyuhri - aN(N), 'nakyu-e
sit hide-v sit-v-E he lastly hesitation dog-of

cyuhni(N) kin-si, aangki cahngi kon-si-e, ta pun-si*
life (take off)-v shirt pants wear-v-also horse climb-v

taa 'la-si*'yahr ') 68. ca kaahng-ri* 'kyaahng ngohm
what do-v go that time-at you knowledge

aa-yaang-na 'la-si* the-e 'nakyu-e cyuhni-'cyowa* me
not-get-v do-v he-of dog-of life-Sp fire

naahng-ri 'caahng-si pin-o)" pih-si* mu ro; 'khuyu-ce
inside send-v give-v say-v is At (old woman)-A

tap-si mu ro .
teach-v is At

69. ca-e naam naangse -"jaatro(N) 'mu ') 'yahr-o)"
that-of tomorrow following festival At go-v

pih-si* ca 'nakyu-ce pih-ci mu* the-e peh-ri . 70. ca-ce
say-v that dog-A say-v is he-of wife-to that-from

ka* the ka* 'yah-ci mu ro 'tih* ca-ce-mi kyaah 'Tih-ri
At she At go-v is At At that-from-then place one-in

laa-si 'Tu-ci mu ro . 71. ca-mi cyuhri, 'yohm 'yah-la
hide-v sit-v is At that-then lastly all go-v

cihn-ci, cyuh+-ri the mi o+ aangki caahngi-caah kon-si,
finish-v lastly he At At shirt pants-pl (put on)-v

pulu kon-si, ta pun-si* taa 'la-si* 'yah-ci mu ro .
hat (put on)-v horse climb-v what do-v go-v is At

72. cyuhri* the-e peh-ce ngohm aa-yaang-na 'la-si, 'nakyu-e
lastly he-of wife-A knowing not-get-v do-v dog-of

cyuhni-'cyowa* me naahng-ri 'caahng-si pin-ci mu ro .
life-Sp fire inside send-v give-v is At

73. ca-ce-mi, 'caahng-si pin-si ka* 'ngyese ye-si
that-from-then send-v give-v At evening return-v

'kha-ci mu ro . 74. 'ngyese ye-si 'kha-si ka* the-e
come-v is At evening return-v come-v At he-of

'nakyu-e cyuhni copro kyopro khataang kah-wa-'cam cyaa-ci
dog-of life here there where everywhere-v-E search-v

mu ro . 75. cyaa-ci-wa* the-e peh* "? taa cyaa-ci-wa ')"
is At search-v-v he-of wife what search-v-v

pih-si* pih-ci mu ro . 76. ca-mi, "nga-e cyuhni cyaa-ci-wa
say-v say-v is At that-then I-of life search-v-v

aang ')" pih-si* pih-ci mu ro . 77. "aN(N), nga-ce na
At say-v say-v is At hesitation I-A At

me naahng-ri 'caahng-si pin-ci ')" pih-si* pih-ci mu ro .
fire inside send-v give-v say-v say-v is At

78. ca-ce-mi, ca ohso 'la-si, tha+ma 'ngi+h -
that-from-then that (like that) do-v they two

tarpar-'cyowe(N) 'tihm soh-si, 'sale-'cam 'ploh-wa 'ta-ci ;
palace-like house build-v very-E rich-v become-v

79. chyam-si, tih-si, 'Tu-ci mu ro .
gather-v (heap up)-v live-v is At

4

Free Translation: The Dog Husband

1. Once upon a time, there was a dog in a village. 2. This dog had one handful of buckwheat. 3. And then a thought arose in the heart of this dog: "I want to go on a pilgrimage," he said. 4. Finally while going and going and going he came to a house. 5. And he left his handful of buckwheat just there. 6. "Brother," said he, "brother, keep this handful of buckwheat here for me; I want to go on a pilgrimage."

7. Having left his handful of buckwheat, what did he do? He went. 8. He went on a pilgrimage and returned. 9. Having returned, he said: "Brother, give me my handful of buckwheat." 10. But they had used up his handful of buckwheat. 11. He begged here and there, but whatever he did, he didn't get enough. 12. So at last, when he never got his handful, the man said: "Take my eldest daughter instead."

13. So he took her and went. 14. They went, and the dog thought by himself: "Now I want to see how clever she is." 15. And the woman was going ahead and the dog followed her. 16. They went and went and went and reached a big, big ocean. 17. Having reached the ocean, he said: "You can't cross the water, ride over on my back." 18. So she rode over on his back. 19. And they crossed over. 20. Having crossed, what did they do? They went home. 21. Having reached home, what did they do? They cooked the evening meal. 22. Then, having cooked the meal, he said: "You eat the rice. Eat the rice and the meat, and to me, as I am a dog, you can give the leftovers." 23. And so she ate it all up. 24. And to the dog she gave the bones and the leftover rice. 25. Then again, later in the evening, when it was time to go to sleep, he said to her: "As you are a human being, make a long bed for you, and for me, as I am a dog, you make a round bed." 26. And the dog thought by himself: "Now, I shall see how clever she is." 27. And she did just as he had said. 28. The following day he said: "Who would keep a person like this," and he came to give her back to her father.

29. Having returned to give her back, he said: "Bring it, my handful of buckwheat." 30. And he brought up, and brought up, but whatever he did, there wasn't enough. 31. So finally he said: "That won't do; here, take my second daughter (instead)." 32. And the second daughter behaved just the same way as her older sister had behaved before. 33. So he came back to return the second daughter as well. 34. "Bring the buckwheat," he said. 35. And he brought and brought, but whatever he did, there wasn't enough.

36. Finally he said again: "Take the youngest daughter (instead)." 37. The youngest daughter was very wise and clever. 38. When he said to her: "You are a human being, you go ahead,

I am a dog, I will follow you," she replied: "No, you go ahead and I will follow you." 39. They arrived at the ocean. 40. Having reached it, he said: "You are a human being, you will be swept away; I am a dog, I won't be swept away; ride over on my back." 41. "Oh - I can cross myself," she said, and she did cross herself. 42. And then they came to his home. 43. And having reached there, they prepared a meal. 44. "You eat the meat and the rice, to me you can give the leftovers," he said to her. "No, you must eat first, you eat now and then I will eat," she replied. 46. So the dog ate first and she ate afterwards. 47. At last, at bed-going time, he said: "You are a human being, for yourself you make a long bed, and for me, as I am a dog, you make a round bed." 48. "Mmm, I shall make it long," and long she made it.

49. After two, three days, there was a festival in some place. 50. And as there was a festival he said: "You go, there is a festival; I don't want to go." The dog said this to his wife. 51. So she went. 52. When she was gone, he then, the dog, then finally took human life; the dog took human life, əəə... and he put on his shirt and pants, he put on a hat as well, climbed on his horse, and what did he do? He went at last. 53. And in the evening he came first; he returned home first; he took again his dog life and sat down. 54. After that, his wife came home, too. 55. And when she had come, he asked. And though he knew everything himself, he sat there and did as if he didn't know a thing. 56. He asked: "On today's festival, which one of the women looked the most beautiful, and which one of the men looked the most beautiful?" 57. And she replied: "The most beautiful of all the women was I, and the most beautiful of all the men was the one who arrived last, riding a horse, wearing shirt and pants and a hat and glasses; that one looked the most beautiful." 58. His wife hadn't found out (who he was).

59. The following day, the wife of this dog went up to the house of the old woman to fetch fire. 60. "Little sister, please comb my hair for me," she said (the old woman). So she combed her hair. 61. And then, worrying extremely in her heart, she wept. 62. And as she was weeping, a drop of her tears fell into the ear of the old woman. 63. And as she looked up, she saw that the girl was weeping. 64. "Why are you weeping, little sister?" the old woman asked. 65. "Oh, what can I do? My fate is made in such a way, I have to live and do my daily work with such a dog husband," she said. 66. Upon that the old woman told her: "My little sister, don't you worry. In a few days there will be a festival in some place. Then he will say: "You go ahead, you go ahead." 67. Then you, at the said time, you go and hide down there somewhere. And while you sit there hiding, at last he will take his dog life off, put on shirt and pants, climb on his horse and ride off. 68. At that time you go, and without

letting him know it, you throw his dog life into the fire." This way the old woman instructed her.

69. The following day the festival is held. "You can go," said the dog to his wife. 70. And so she went, and she hid in some place and waited there. 71. And at last, when everybody else had gone, he finally put on shirt and pants and hat, climbed on his horse, and rode off. 72. At last his wife went secretly and threw the dog life into the fire. 73. So she had gotten rid of it, and in the evening he came home. 74. Having returned in the evening, he searched for his dog life here and there, everywhere. 75. And as he searched so much, his wife asked him: "What are you looking for?" 76. "I am looking for my life," he replied. 77. "Oh, I have thrown it into the fire," she said. 78. And as this had been done, the two built a palace-like house and became very rich. 79. They gathered and heaped up more and more wealth and lived (together happily).

6. Grandfather and Grandmother

khe te mom . cu* pe-e min ih-mu .
grandfather and grandmother this story-of name is-v

1. syomo, syomo khe 'Tih te* mom
formerly formerly grandfather one and grandmother

'Tih 'mu-ci ; 2. ti-raa 'Tih, khe Tohng-ri* sin
one is-v this-day one grandfather forest-in wood

'thu-wa-ri 'yah-wa-ce, tom-ce say-ci . 3. cu - lehm -
cut-v-v go-v-v bear-A kill-v this word

the-si, mom Taa-ci .
hear-v grandmother weep-v

4. mom* Taa-ci-wa mraang-si, the-e - koyme -
grandmother weep-v-v see-v she-of granddaughter

'kha-si me-ci ; 5. "mom, ? 'taa-la-w-ri Taa-la
come-v ask-v grandmother what-do-v-to weep-v

cahy-ci-wa ')" 6. ca-ce-mi, mom-ce - khe -
do-v-v that-from-then grandmother-A grandfather

si-ci-we lehm 'yohm pih-ci . . 7. "nah ngyen-o) 'tingi
die-v-v word all tell-v ear follow-v today

'kyaah-e khe - Tohng-ri - sin 'thu-wa-ri - sye-si
you-of grandfather forest-in wood pick-v-v go(h)-v

'mu-ci, 8. nga-e 'tihm-ri-we 'keh-ri - byesta(N) 'mu-ci,
is-v I-also house-in-of work-in busy is-v

9. nam ri-ci, khe - aa-cyohng-ci ; 10. cyuhri /
darkness fall-v grandfather not-come(h)-v lastly

cyaa-wa-ri 'yah-wa-ce, Tohng-ri - sin-e 'teh resaang -
search-v-v go-v-v forest-in wood-of load nearby

si-ci-we - thun yaang-ci !
die-v-v corpse find-v

Free Translation: Grandfather and Grandmother

Grandfather and grandmother. This is the title of the story.

1. Long, long ago there was a grandfather and a grandmother. 2. One day, grandfather went into the forest to cut wood and was killed by a bear. 3. When grandmother heard this, she wept.

4. Seeing her grandmother weeping, the granddaughter came and asked: "Grandmother, why are you weeping?" 5. And so grandmother told the whole story of grandfather's death: 7. "Listen, today grandfather went into the forest to cut wood. 8. I was busy with my house work. 9. Evening fell. Grandfather didn't return. 10. So I went at last to search for him in the forest and found the dead body near a load of wood.

7. Sister and Brother

1. syomo* syomo, 'aana 'Tih te* 'aale
formerly formerly (elder sister) one and (younger

'Tih 'mu-ci ; 2. 'thama-caah - cyaang-pa
brother) one is-v they-pl small-v

'mu-wa-ce-'cam 'aawa 'aama - si-si 'mu-ci .
is-v-v-E father mother die-v is-v

3. 'thama-caah-e - silsobab(N) mraang-si, yuhl mih -
they-pl-of character see-v village people

'yohm-ce - mayaa(N) 'la-wa 'mu-ci . 4. yuhl mih
all-A love do-v is-v village people

'yohm-pre - bolibacan(N) - kyoh-wa 'la-wa 'mu-ci .
all-with talk nice-v do-v is-v

5. ti-raa 'Tih, 'ngih-na-'cam 'aana te
this-day one two-v-E (elder sister) and

'aale kyaang-cohm-pe yuhl-ri - 'yah-la myaang-pa,
'younger brother) beside-cross-v village-in go-v must-v

'keh 'kha-ci . 6. ca-ce 'yah-ci . 7. 'kyahm-ri -
work come-v that-from go-v way-on

omto-kyu 'mu-ci . 8. omto-kyu-ri - cam 'mu-ci ;
river-water is-v river-water-in bridge is-v

9. cam-ce - 'yah-we 'yah-wa-ri, Ta ngyur-si, 'aale -
bridge-from go-v go-v-v head turn-v (younger

omto-kyu-ri - te-ci . 10. 'aale -
brother) river-water-in fall-v (younger brother)

te-ci-wa mraang-si, 'aana, "chyu-wa" pih-si 'yah-wa-ce,
fall-v-v see-v (elder sister) catch-v say-v go-v-v

'aana-e-'cam - te-si - si-ci .
(elder sister)-also-E fall-v die-v

Free Translation: Sister and Brother

1. Once upon a time there was a sister and a brother. 2. Their parents had died when they were small children. 3. Seeing their (nice) character, all the villagers used to love them. 4. They talked nicely to the people of the village.

5. One day both, brother and sister, had to go to the village on the opposite side (of the valley) to work there. 6. And they went. 7. On their way, there was a river. 8. There was a bridge over the river. 9. While going over the bridge, the brother's head began to turn, and he fell from the bridge into the river. 10. When the sister saw that her brother had fallen, she said: "I will catch him." And while she was going she fell and died too.

8. The Hunter and the Tiger

1. syomo syomo* sikaari(N) 'Tih 'mu-ci ; 2. the-e
formerly formerly hunter one is-v he-of

ilam-'cam(N)* sikaar(N) kyaang-pa 'mu-ci . 3. ti-raa
occupation-E hunting play-v is-v this day

'Tih sikaar kyaang-pa-ri - jangkal-ri(N) - 'yah-ci .
one hunting play-v-v jungle-in go-v

4. jangkal 'tho-wa 'mu-ci . 5. the-ce cyen mraang-ci ;
jungle big-v is-v he-A tiger see-v

6. mehpra-ce pun-ci ; 7. cyen, phyong-si 'kha-si,
gun-by shoot-v tiger jump-v come-v

sikaari-ri say-ci !
hunter-to kill-v

Free Translation: The Hunter and the Tiger

1. Once upon a time there was a hunter. 2. His only occupation was hunting. 3. One day he went into the jungle for hunting. 4. The jungle was big. 5. He saw a tiger; 6. He shot with the gun; 7. jumping up and coming towards him, the tiger killed the hunter.

9. Bijay's Father and Kancha

Conversation of two men.
(B) Bijay's father (Kaka)
(K) Kancha

(B) 1. kaanca, ? 'kyaahng - cungi-tin-pe La phyewa-ri
Kancha you twelve-year-of god festival-to

thaasaang 'yah-wa aa-'yah-wa ?
Thakkhola go-v not-go-v

(K) 2. khay, ? 'yah-wa ki aa-'yah-wa* aa-pham-me ki taa
well go-v or not-go-v not-leisure-v or what

ih-me .) 'ta-ci-wa ')
is-v become-v-v

(B) 3. ? 'taa-la-w-ri aa-pham-pa !
what-do-v-v not-leisure-v

(K) 4. cu-ri 'keh-caah 'mu, cu-ri Thekkaa-e(N) 'keh-caah
this-in work-pl is this-in contractor-of work-pl

'la-si mu, sikarmi-e(N) 'keh 'la-si mu, aa-pham-me
do-v is carpenter-of work do-v is not-leisure-v

ki taa ih-me .) aa-yihn .
or what is-v not-is

(B) 5. ? 'kahte raa kahy-wa 'tih .
(how many) day delay-v At

(K) 6. la 'ngah-e-la 'Tuh-la kahy-laase .
month five-also-month six-month delay-v

(B) 7. ? su-ye 'keh 'la-si 'mu-wa 'tih* la 'ngah-e-la
who-of work do-v is-v At month five-too-month

'Tuh-la kahy-wa !
six-month delay-v

(K) 8. nga pacar-ri(N) lawre-e(N) 'keh 'la-si mu .
I bazaar-in (returned soldier)-of work do-v is

(B) 9. khay, 'keh phan-yaang, 'ngyaahng 'ngih - pre
well work leisure-get we two together

'yah-le 'ta-wa 'mu-ci .)
go-v is-v is-v

(K) 10. kaka* ?'khayaang sye-wa 'tih mi .
Kaka when go(h)-v At At

(B) 11. nga-e-'cam* 'yah-wa* pih-ci-wa, nga-e-'cam curi 'tihm
I-too-E go-v say-v-v I-too-E here house

soh-wa-e 'keh mu, cu-ye sin-caah-e thaa-la
build-v-of work is this-of wood-pl-too cut-v

aa-cihn-ci ') 12. nga-e sin-caah thaa-la cihn-yaang,
not-finish-v I-of wood-pl cut-v finish-get

'yah-wa pih-ci-wa ') 13. ? cipi aa-syam-me ki
go-v say-v-v little not-complete-v or

taa ih-me) 14. cu-ce kyopro baalauTe-ri
what is-v this-from over Balaute-in

'yah-wa-ka ') ca-ce khoro thaasaang 'yah-wa-ka,
go-v-v that-from upwards Thakkhola go-v-v

aa-syap-ci pih-la-na ') 'taah - aa-'yehr .
not-complete-v say-v-if now not-go

(K) 15. nga-e-'cam ca-'cam 'ta-ci-no, 'taah aa-'yah-wa-'cam*
I-too-E that-E is-v-At now not-go-v-E

syak syak 'ta-ci .
certain become-v

(B) 16. ? aa-'yah-wa-'cam syak syak 'ta-la ?
not-go-v-E certain become-v

(K) 17. La phye-we aakher(H) Tyaam(E) 'kha-le cihn-ci .)
god (take out)-v already time come-v finish-v

(B) 18. khay, nga kyopro 'yah-la myaang-ci ') ngih-raa
well I (over there) go-v must-v two-day

som-raa-ma-'cam .)
three-days-in-E

(K) 19. salla(N) 'la-wa pih-si mih 'Tih 'kha-si 'mu-ci .
advice do-v say-v man one come-v is-v

(B) 20. 'taah kyopro-ce 'kha-si syaangne 'la-la
now (over there)-from come-v only do-v

myaang-ci-no .
must-v-At

Free Translation: Bijay's Father and Kancha

(B) 1. Kancha, are you going to the twelve-yearly festival or are you not going?

(K) 2. Well, going or not going, do I have time or not, or what is it? - who knows!
(B) 3. Why don't you have time?
(K) 4. I have work here; I'm working as a contractor here; I'm doing carpenter's work here, spare time or not, what does it matter? No.
(B) 5. How many days will you be delayed then?
(K) 6. Five or six months it will probably take.
(B) 7. For whom are you working then, that it will take you five to six months?
(K) 8. I am working in the bazaar for the returned soldiers.
(B) 9. Well, if we had had leisure, we two would have gone together.
(K) 10. Kaka, when are you going?
(B) 11. I too was saying: "I want to go," but we have house building work here also, and we haven't finished cutting wood for it. 12. I said, I would go if the wood was all cut. 13. We did not quite complete it, and what now? 14. From here I will go to Balaute and then up towards the Thak Khola, but as I haven't completed, I don't go now.
(K) 15. The same happened to me, and it is certain now that I am not going.
(B) 16. Oh, is it certain that you are not going?
(K) 17. The time of the taking out of the gods would be over already anyway.
(B) 18. Well, I must go over there (to Balaute) in two, three days at the latest.
(K) 19. A man came to get advice from you.
(B) 20. Now I will have to do it only after I have come back from over there.

10. Nani and Satkumari

Conversation between two teenage girls
(S): Satkumari - lives in Pokhara
(N): Nani - her home is in Tukche, and she has just arrived in Pokhara to spend the winter months there.

(N) 1. nga 'ungi khe Kopinta kaaci-ce aang ')
I (some time ago) grandfather Gobinda Kachi-A At

TeprikaT-ri(E) 'tapaang 'kohy pun-ci . 2. (gi/ 'tapaang
taperecorder-in Thakali song put-v Thakali

'kohy pun-ci 'tih, hihi 'la-si ngye-ci 'tih .)
song sing-v At hihi do-v laugh-v At

TeprikaT-ri 'kha-mu ./
taperecorder-in come-v

(S) 3. ? 'kyaahng-ce ?
you-A

(N) 4. mancu ngi 'ngih-ce 'tapaang 'kohy pun-ci .
Manchu we two-A Thakali song sing-v

5. khe kopinta kaaci-ce* pun-o te pun-o*
grandfather Gobinda Kachi-A sing-v and sing-v

sung-mu* 'tih pun-ci .)
say(h)-v At sing-v

(S) 6. ? 'khayaang)
when

(N) 7. netin - mom sungkari-e 'tihm-ri .
(two years ago) grandmother Sungari-of house-in

(S) 8. cohri-e-'cam pun-o-le) 'kohy .
now-also-E sing-v-v song

(N) 9. (wh/ 'TahTe kohr 'TahTe kohr Thi-'cam 'kha-mu taa)/
half half ? only-E come-v what

(S) 10. nga-ri-e pun-o pih-si* 'kahte kar(N) 'la-mu*
I-to-also sing-v say-v (how much) force do-v

nga na aa-'rah .
I At not-know

(N) 11. nga-ri 'tapaang 'kohy thupro(N) 'mu-ci, ? taa pih-me .)
I-to Thakali song plenty is-v what say-v

(S) 12. pun-o-le)
sing-v-v

(N) 13. tahna aa-'kha.
much not-come

(S) 14. nga pih-cyo 'kyaahng pun-o o) ? aa-'ta-wa ?
I say-v you sing-v At not-is-v

(N) 15. e - tahna aa-'kha .) 16. paka-e(N) aa-'kha-laase .)
eh much not-come voice-too not-come-v

(S) 17. ? 'kyaahng Lap-ci-wa 'kohy aa-'kha-wa ?
you learn-v-v song not-come-v

(N) 18. 'kohy na 'kahte kyoh-wa-caah 'mu, syom mle-si
song At (how many) beautiful-v-pl is completely forget-v

mu .) 19. 'tapaang 'kohy Thi-'cam* pum-pa 'mu-ci .)
is Thakali song only-E sing-v is-v

20. ? kan khu cuh-wa kahy-wa-e .)
rice vegetable cook-v (is time)-v-also

(S) 21. 'tohla na 'kha-la myaang ih-mu .) 22. 'tihm-ri
before At come-v must is-v house-in

'aama 'mu-yaang, 'aama-ce cuh-wa 'mu-ci, 'aama aa-reh,
mother is-if mother-A cook-v is-v mother not-is

'aama maa mom-cari sye-si mu .)
mother down grandmother-to go(h)-v is

(S) 23. cu-ri aang ') aakhe tungpa-e 'tihm resaang*
this-in At grandfather Tungba-of house nearby

'tihm khaali(N) 'mu-mu, ca-ri 'Tu-le 'ta-ci ni .)
house empty is-v that-in stay-v is-v At

24. nawTaaraa-ri-we 'aacyo sipaalu kaanca-caah 'Tu-si
(Nau Dara)-in-of brother Sipalu Kancha-pl stay-v

'mu-ci !
is-v

(N) 25. ? 'khawa sipaalu kaanca .)
which Sipalu Kancha

(S) 26. sipaalu kaanca pih-ci 'tih . 27. cohri soto-wa
Sipalu Kancha say-v At now other-s

'tihm-ri ko-si 'mu-ci aang ')
house-in move-v is-v At

(N) 28. ?'khayaang ko-ci-wa ih-me .)
when move-v-v is-v

(S) 29. ongyaana . ca 'tihm khaali(N) 'mu-laase .)
(some time ago) that house empty is-v

(N) 30. 'aacyo-ce na "chong 'la-la aa-to, la
(elder brother)-A At business do-v not-need month

'Tih-la 'ngih-la 'Tu-si 'kha-ngi*" sung-si 'mu-ci .)
one-month two-month stay-v come-v say(h)-v is-v

(S) 31. ? taa 'la-wa ih-me cohri, ona .)
what do-v is-v now At

(N) 32. ? taa 'la-wa ih-me .) ? taa 'la-wa ih-me .)
what do-v is-v what do-v is-v

(S) 33. ca-ri aalaang kyoh-wa 'mu-ye* 'tihm .
that-in quite beautiful-v is-of house

(N) 34. ? khataang 'Tu-wa .) ? khataang 'Tu-wa .) ? taa
where stay-v where stay-v what

'la-wa .) ? taa 'la-wa .)
do-v what do-v

(S) 35. ? khataang 'yah-wa, pacar-ri(N) 'yah-wa ?
where go-v bazaar-to go-v

pahlpu-caah-ri ?
Kathmandu-pl-to

(N) 36. pahlpu-ri-'cam 'yah-wa 'Tih'la-yaang* 'aana
Kathmandu-to-E go-v perhaps (elder sister)

maayli-caah 'kha pahlpu-ri 'yah-wa-ri . 37. La
second-pl come Kathmandu-to go-v-v god

phye-wa cihn-ci 'kha 'Tih'la-yaang pahlpu-ri
(take out)-v finish-v come perhaps Kathmandu-to

'yah-wa 'ta-laase)
go-v happen-v

(S) 38. ? 'prah-wa-ri 'yah-wa ki, ngyoh-wa-ri 'yah-wa ?
walk-v-v go-v or look-v-v go-v

(N) 39. 'Tih'la-yaang 'kha, 'Tih'la-yaang aa-'kha .
perhaps come perhaps not-come

(S) 40. ? 'aama te 'kyaahng ?
mother and you

(N) 41. naama-caah-ri pun-si pin-cyo* pih-to)
tomorrow-pl-in sing-v give-v say-v

(S) 42. ? taa 'ta-la 'tih, cohri pun-si pin-si ka ?
what happen-v At now sing-v give-v At

43. ? taa 'kha-me, ca-'cam pun-si pin-o-le 'tih)
what come-v that-E sing-v give-v-v At

(N) 44. ? taa pih-wa .) 'tingi pum-pa te* naama pum-pa*
what say-v today sing-v and tomorrow sing-v

Thi-'cam ihn-Taahli 'tih !
same-E is-v At

(N) 45. kohmpa 'tih* kaanci ka* pyung 'la-si* nga ka mrin
monastry At Kanchi At man do-v I At woman

'la-si, 'tapaang 'kohy pun-si sye-ci .) 46. kyaa /
do-v Thakali song sing-v dance-v there

(don't stop me/ cipaang phalo-ri 'yah-ci .
Chipang festival-in go-v

47. ti-tin khataang kah-wa-ri 'yah-ci ! 48. choyro
this-year where like-v-v go-v Choyro

teh-kyap 'yah-ci .) chimi-ri 'yah-ci .)
(name of festival) go-v Muktinath-to go-v

choyro teh-kyappa kyaah-ri 'aana utar-caah*
Choyro (name of festival) place-in sister Utar-pl

thupro(N) 'yah-si mu ; 49. 'aana kampal 'ta-ci .)
many go-v is sister Kampal is-v

maayli 'ta-ci .) kaanci 'ta-ci .) 50. ngi 'yohm
Mayli is-v Kanchi is-v we all

phoTo(E) khicaw(N) 'la-ci* / kaakaa racentra te 'aacyo
photo taking do-v Kaka Rajendra and brother

omkar-ce .
Omgar-A

(S) ? 'aacyo omkar ?
brother Omgar

(N) 52. aN(N)* 'cohngsompa-ri-we 'aacyo omkar .
yes Jomosom-in-of brother Omgar

(S) 53. ? cohri kyaa-'cam 'mu-wa, 'aacyo omkar ?
now there-E is-v brother Omgar

(N) 54. ongyaana cac-e(N) 'kha-ci ni aa-'kha-la 'tih .
(sometime ago) plane-of come-v At not-come-v At

55. nguca ngi 'ngih-we phoTo Thi-'cam pin-ci,
sister-in-law we two-of photo only-E give-v

soto-wa phoTo-caah pin-si aa-reh .)
other-s photo-pl give-v not-is

(S) 56. ngi 'yohm-'cam korpur-ri 'yah-si 'mu-ci .
we all-E Gorkhapur-to go-v is-v

57. 'aacyo omkar bayrawa-ri 'Tu-wa 'mu-ci, nga na
brother Omgar Bhairawa-to stay-v is-v I At

korpur-ri 'tingi-'cyowa tohngye-si, 58. naama
Gorkhapur-in today-Sp (arrive there)-v tomorrow

nohngo-ri taaraa-ri(N) li Thu-wa-ri 'yah-si 'mu-ci .)
morning-in spring-in face wash-v-v go-v is-v

59. li Thu-wa-ri 'yah-wa-ce na .) 'aacyo omkar
face wash-v-v go-v-v At brother Omgar

'cyowe aanuaar(N) 'cyowa 'Tih 'mu-ci . 60. "aapho*
alike face alike one is-v Ex

'aacyo na ngi lili cyohng-ci mu*" pih-ci .)
brother At we after come(h)-v is say-v

61. ca-ce-na, nga-ri pih-ci-wa* "picyaang," "aN(N)"
that-from-then I-to say-v-v sister yes

pih-ci 'tih ; "? nga khataang ihm-pa* picyaang ')
say-v At I where is-v sister

picyaang ') nga omkar aa-ihn . 62. nga te the aanuaar
sister I Omgar not-is I and he face

Thi-'cam 'mu* nga-ri omkar Thi-'cam pih-mu .) 63. ta
same-E is I-to Omgar only-E say-v horse

si-wa, su ih-me, 'thama-e 'aacyo 'aale
die-v who is-v they-also (elder brother) (younger

pare(N) ro ." 64. the 'cyo+wa 'tih 'mu-mu .
brother) fall RS he alike At is-v

65. cyuhri nga 'sale-'cam pe-ci . 66. the-ce pih-mu
lastly I very-E shy-v he-A say-v

aang, "nga-ri 'yohm-na-ce omkar pih-mu .   67. nga-ri
At   I-to   all-v-A   Omgar say-v   I-to

ngo   aa-sye-we mih-caah-ce nga-ri omkar pih .
hairparting not-know-v people-pl-A I-to   Omgar say

68. nga-ce na 'aacyo omkar-'cam pih-ci-wa* aang ."
    I-A   At brother Omgar-E   say-v-v   At

(N) 69. ? ca   'tapaang-'cam ih-me 'tih .
          that Thakali-E   is-v At

(S) 70. 'tapaang-'cam ih-mu ro .   71. aanuaar 'Tih-'cam
         Thakali-E   is-v RS   face   one-E

'mu-mu ni ;   72. "nga-e 'aacyo   'aale
 is-v At   I-of (elder brother) (younger brother)

pare(N)" pih-mu .   73. bayrawa-ri 'Tu-ci-wa, nga ka
fall   say-v   Bhairawa-in live-v-v   I   At

korpur-ri   'yah-si 'mu-ci .   74. 'yohm-'cam-pe
Gorkhapur-in go-v   is-v   all-E-of

taaspir(N)'mu .
picture   is

(S) 75. 'kahte   kyoh-we   swiTar(E) 'mu-mu o ') 'pa+-wa .
        (how much) beautiful-v sweater   is-v At   thin-v

(N) 76. 'thama-e kay   'ngyaahng-ri Lap-si pin-o pih-to*
         they-of language we-to   learn-v give-v tell-v

'ngyaah-e kay   ka 'thama-ri Lap-si pin-cyo .
 we-of   language At they-to   learn-v give-v

77. kan khu   cuh-wa kahy-ci ')
    rice vegetable cook-v delay-v

(S) 78. ? 'tohla na 'kha-le* 'ta-wa ih-mu ?
          before At come-v   is-v   is-v

(N) 79. ngyohna ngyohna 'ta-we khu-caah   cuh-wa 'ta-le
        quickly quickly is-v   vegetable-pl cook-v is-v

tapra khu-caah   phaaro khu-caah .
Tapra vegetable-pl Pharo lentil-pl

(S) 80. 'tuhli-caah 'mu 'tih* 'ngih som .) cu   aang -
         tailor-pl is At   two   three this At

thari(N)	ti-we	gatta(N)	'la-wa-caah -
(stroh mattress)	spread-v	(cotton mattress)	do-v-pl

'Tuhp-pa-caah .)
sow-v-pl

__Free__ __Translation:__ __Nani__ __and__ __Satkumari__

(N) 1. Some time ago I sang a song into grandfather Gobinda Kachi's tape recorder. 2. I sang a Thakali song and giggled, and now it comes on the tape recorder: hihihi.
(S) 3. You?
(N) 4. Manchu and I, we both sang a Thakali song together. 5. Grandfather Gobinda kept saying: "Sing, sing," and so we sang.
(S) 6. When?
(N) 7. Two years ago, in grandmother Sungari's house.
(S) 8. Then sing something now, too.
(N) 9. I know them only halfways, and what then?
(S) 10. They insisted so much that I sing, but I can't sing.
(N) 11. I knew many Thakali songs, what do I say?
(S) 12. Sing please.
(N) 13. I don't know much.
(S) 14. I tell you; you sing now, won't you?
(N) 15. Oh, I can't sing well enough. 16. Also, the voice might fail to come.
(S) 17. Don't you know a song which you have learned?
(N) 18. Oh, there are many beautiful songs, but I have forgotten them. 19. I have been singing only Thakali songs. 20. Also it is time for cooking now.
(S) 21. You should have come earlier. 22. If mother were at home, she would have cooked, but she isn't; she has gone down to grandmother's house.

(S) 23. Here - well - near grandfather Tungba's house there is an empty house, you might stay there. 24. Sipalu Kancha of Nau Dara had lived there.
(N) 25. Which Sipalu Kancha?
(S) 26. Well, the one who is called Sipalu Kancha (Kancha - name for youngest son). 27. He has now moved into another house.
(N) 28. When did he move?
(S) 29. Some time ago. That house might be empty.

(N) 30. My brother was saying: "You need not do business now; you can stay away for one or two months and then come back.
(S) 31. And what are you going to do now?
(N) 32. Well, what to do, what to do?
(S) 33. That one is a very nice house.
(N) 34. Where to stay, where to stay, what to do, what to do?

(S) 35. Where to go? To the bazaar? To Kathmandu?
(N) 36. Perhaps we will go to Kathmandu; my second oldest sister comes to go to Kathmandu. 37. She comes when the festival is over; we might then perhaps go to Kathmandu.
(S) 38. Would you go there for walking or for sight seeing?
(N) 39. Perhaps she comes, perhaps she doesn't come.
(S) 40. Mother and you?
(N) 41. Tell them that I shall sing for them one of these days.
(S) 42. What's the matter, why don't you sing now? 43. Please sing whatever you can remember.
(N) 44. What shall I say? It doesn't make any difference to them whether I sing today or tomorrow!

(N) 45. Once, Kanchi from the monastery dressed up as a man and I dressed up as a woman and we sang a Thakali song and danced. 46. At that time we went to the Chipang festival. 47. That year we went where ever we liked to go. 48. We went to the Choyro tehkyap festival. We went to Muktinath. The Uttar sisters and many other people went to the Choyro festival. 49. Sister Kambal turned up, Mayli turned up, Kanchi turned up. 50. They took a picture of us all, Kaka Rajendra and brother Omgar.
(S) 51. Brother Omgar?
(N) 52. Yes, brother Omgar from Jomosom.
(S) 53. Is brother Omgar now up there?
(N) 54. He arrived quite long ago by plane, didn't he? 55. Only to my sister-in-law and to me he gave a photo; he didn't give any to the others.
(S) 56. We had gone to Gorkhapur. 57. Brother Omgar was living in Bhairawa, and I had reached Gorkhapur that day. 58. The following morning I went to the spring to wash my face. 59. And while I was going to wash my face, a face just like brother Omgar's appeared. 60. "Oh, brother Omgar has followed us!" I exclaimed. 61. After that he said to me: "Little sister!" "Yes," I replied. "Little sister, who am I? I am not Omgar. 62. My face and his face are alike. Everybody calls me Omgar. 63. Who can tell, who it is? They look just like brothers, they say." 64. He looks so much like him. 65. Finally I became very embarrassed. 66. And then he says: "Everybody calls me Omgar. 67. The people who don't know me call me Omgar. 68. I am only called brother Omgar."
(N) 69. Is he also a Thakali?
(S) 70. Yes, he says he is a Thakali. 71. And his face looks like it, too. 72. "They say we are brothers." 73. He was staying in Bhairawa and we had gone to Gorkhapur. 74. We have a picture of us all.

(S) 75. How pretty this sweater is; it's a thin one!
(N) 76. Tell them: "Teach us your language, and we shall teach

you our language as well." 77. It's time for cooking now.

(S) 78. You should have come earlier.

(N) 79. If it were lentils which cook very quickly, tapra lentils or pharo lentils ...

(S) 80. We have two, three tailors here, you know, the ones who make the stroh mattresses, the mattress making and sewing people. (She has to feed them, too, and therefore she leaves now.)

11. Fasting in the Monastery

Told by Mom, an old Thakali woman.

1. kohmpa-ri lama-ce, "tong-e 'ngihn -
monastery-in lama-A (new moon)-of day

ngyuhngne 'Tu-wa-ri 'kha-ngi ro ." pih-si, lama-ce -
more stay-v-v come-v At say-v lama-A

sung-ci . 2. ca-ce, ngi yuhl-ri-we - umin-caah
say(h)-v that-from we village-in-of (old lady)-pl

'yohm - 'yah-ci ') kohmpa-ri* ngyuhngne 'Tu-wa-ri
all go-v monastery-in more stay-v-v

'yah-ci . 3. socyaang-e 'ngihn* cyah 'ngih-saa, kan
go-v first-of day tea two-times rice

'ti-saa 'ca-wa ih-mu . 4. cyah ka 'ngih-saa thung-pa,
one-time eat-v is-v tea At two-times drink-v

kan ka 'ti-saa* tihngi 'Tahte* 'yah-wa-ce kan 'ca-wa
rice At one-time sun half go-v-v rice eat-v

cyah ka 'ngih-saa thung-pa . 5. 'kuhkpa-ri
tea At two-times drink-v (day of silence)-in

kan-e aa-'ca-wa .) kay-e aa-te-wa .) taa+-e+
rice-also not-eat-v talk-also not-(take out)-v what-also

aa-'ca-wa ') pho then 'Tu-wa ') taa-e aa-'ca-na
not-eat-v stomach hungry sit-v what-also not-eat-v

'Tu-wa ') taa-e aa-'ca-na 'Tu-wa ') 'kuhkpa-e 'ngihn
sit-v what-also not-eat-v sit-v silence-of day

ka . 6. 'kuhkpa-e - 'Tu-la cihn-ci, ca-e naam
At silence-of sit-v finish-v that-of tomorrow

naangse nohngo-ri 'kuhkpa - Tohl-ci-no . ngyuhngne-e-'cam
following morning-in silence (give-up)-v-At more-also-E

Tohl-ci . 7. ca-e naam naangse ka* taa 'ca-le
(give up)-v that-of tomorrow following At what eat-v

'ta-wa, khu thung-le 'ta-wa, kan 'ca-le 'ta-wa .
is-v vegetable dring-v is-v rice eat-v is-v

8. ca 'ohte ngyuhngne 'Tu-la kham-yaang-ce, 'la-la
that much more stay-v can-if-while do-v

kham-yaang-ce, chaysi-ma ngyelwa 'ngyuhngsung ngyuhng-la
can-if-while rebirth-in hell coward experience-v

aa-'ta-wa .
not-is-v

Free Translation: Fasting in the Monastery

1. The lama of the monastery told us: "On the day of the new moon come and stay for some time. 2. So we old ladies from the village all went; we went to the monastery to stay there for some time. 3. The first day tea is drunk twice and rice is eaten once. 4. Tea is drunk twice, rice is eaten once, when the sun has gone half it's way, rice is eaten and tea is drunk twice. 5. On the day of silence, we don't eat rice, and we don't talk either; we don't eat anything, we stay hungry, without eating anything we sit there on the day of silence. 6. The following morning when the sitting of the silence day is finished, it is given up. The rest is given up, too. 7. The following day you can eat whatever you like, you can eat vegetables, you can eat rice. 8. If you can fulfill that much, if you can do it, you will not have to experience the sufferings of hell in your next life.

12. The Dragons and the Hunters

1. syomo, syomo, 'tholisyaa* pha te peh
formerly formerly (excuse me) husband and wife

'mu ih-mu . 2. 'mu ih-mu 'tih* ca kyoro-mi* peh
is is-v is is-v At that (on top)-then wife

ka lahpar-sah-wa-e syopar-syaa+, syopar-syaa 'Tih 'mu ih-mu .
At lie-good-v-of lazy-woman lazy-woman one is is-v

3. 'tih syopar-syaa syopar-syaa 'mu-mu .) 4. 'khayaang -
At lazy-woman lazy-woman is-v when

Taar-ri-we sya te, mram-ri-we mlah mraang-ci pih-yaang ;
rack-in-of meat and chest-in-of rice see-v say-if

ca mrin-'cyowa re-si* syahl-caah-e 'la-wa,
that woman-Sp (get up)-v cleaning-pl-too do-v

'tuh-caah-e kho-wa, aalaang ngingkiri 'la-wa ih-mu .)
manure-pl-too carry-v quite zeal do-v is-v

5. Taar-ri-we sya te, mram-ri-we mlah cihn-ci pih-yaang,
rack-in-of meat and chest-in-of rice finish-v say-if

ca-mi cungi-raa* Tuh-raa* preh-raa* 'ku-raa 'tohto '
that-then twelve-day six-day eight-day nine-day (up to)

'nuh-si 'Tu-wa ih-mu . 6. 'Tu-wa ih-mu .) ca-ce
sleep-v stay-v is-v stay-v is-v that-from

kyoro-mi, ca pyung ka - pyung ka - sikaari+(N)
(on top)-then that fellow At fellow At hunter

kyaang-pa, sikaar si+ kyaang-pa-ri 'yah-wa ih-mu .
play-v hunt only play-v-v go-v is-v

7. sikaari kyaang-pa-ri 'yah-wa ih-mu, "khay* nga-e peh na
hunt play-v-v go-v is-v well I-of wife At

'taah mlah-e cihn-ci, Taar-ri-we sya cihn-ci . 8. cu
now rice-too finish-v rack-in-of meat finish-v this

'nuh-si 'Tu taa ro, syopar-syaa 'mu, syopar-syaa 'mu 'taah
sleep-v sit what RS lazy-woman is lazy-woman is now

sikaari kyaang-pa-ri 'yah-la myaang-ci ;" 9. ca-ce
hunter play-v-v go-v must-v that-from

"? roh-caah 'yah-waa+ ?" pih-wa-ce, "'yah-wa ')
friend-pl go-v say-v-v go-v

'kyaahng-'cam 'muli sikaari sye-ci pih-yaang* ? nga taa
you-E chief hunter go(h)-v say-if I what

'la aa-'yah-wa . 10. ngi-caah 'yah-wa ih-mu* ngi 'plih
do not-go-v we-pl go-v is-v we four

'yah-wa ih-mu ')" pih-si, the taate 'ngaah / 'yah-ci mu
go-v is-v say-v he included five go-v is

ro* 11. sikaari kyaang-pa-ri 'yah-maa* 'yah-maa mi,
At hunter play-v-v go-in go-in then

acingkar(N) 'ngih, chay-si mu ih-mu ro .
dragon two fight-v is is-v At

12. syomo syomo, acingkar 'ngih mi,
formerly formerly dragon two then

cawtara-e(N) kyaangse* tholisyaa* tihsaa(N)
(resting platform)-of beside (excuse me) defecation

'la-wa-ri 'yah-wa-ce, aN(N) acingkar 'ngih, chay-si mu
do-v-v go-v-v hesitation dragon two fight-v is

ih-mu ro . 13. chay-wa-ce mi* "e roh-caah* nga-ce mi*
is-v At fight-v-v At hey friend-pl I-A At

'kahte nam-pe-la 'Tih ka mraang-ci 'tingi mi,
(how much) wonderful-v-v one At see-v today At

? 'ngyaahng-ce 'tingi pho aa-say-me .) ? taa ih-me .)"
we-A today deer not-kill-v what is-v

14. pih-wa-ce mi, "? taa mraang-la ') ? taa mraang-la ')"
say-v-v At what see-v what see-v

pih-wa-ce* aN(N) "acingkar 'ngih* acu lise sye-ngi-le .)
say-v-v hesitation dragon two here behind come(h)-v-v

chay-si 'mu-mu ." pih-si, ca lise 'yah-wa-ce mi, 'pahy
fight-v is-v say-v that behind go-v-v At very

'pahy-'cam ca cyaang-pa-'cyowa-ri say-wa-'cam cyaa-si
very-E that small-v-Sp-to kill-v-E search-v

'mu-mu ro* ca acingkar 'Tih-ce . 15. ca-ri* ngyoh-maa*
is-v At that dragon one-A that-in look-while

ngyoh-maa ngyoh-maa mi, ca sikaari-ce mi, "'taah nga-ce*
look-while look-while At that hunter-A At now I-A

kaahr-ce-'cam tim pum-pa-ka ; 16. cu
arrow-by-E (at once) shoot-v-v this

'tho-wa-'cyowa-ri kaahr-ce tim pum-pa-ka, kaahr-ce
big-v-Sp-to arrow-by (at once) shoot-v-v arrow-by

tim pum-pa-ka, kaahr-ce pun-yaang* cu kwahkte*
(at once) shoot-v-v arrow-by shoot-if this (rude thing)

'ngih-na chuTaw(N) 'la, sakyaa ca si*
two-v separation do (if possible) that die

aa-si-le-'cam-e, chuTaw 'la-la mi - kham ')" pih-si,
not-die-v-E-too separation do-v At can say-v

ca 'muli sikaari-ce pih-ci ro . 17. pih-wa-ce*
that chief hunter-A say-v At say-v-v

"tha-pun-la cahy-to* 'ta-ci ; 'uhcyuhwe - 'nyaang-ri*
not-shoot-v do(h)-v is-v (that kind) we-to

saap bhaera bik* maanche bhaera ikh(N) ') 18. cih,
snake is-if poison man is-if jealousy bite

? taa 'la, 'uhcyuwa-caah say-wa aa-'ta ;" pih-si, soto-we
what do (such kind)-pl kill-v not-is say-v other-s

roh-caah-ce pih-wa-ce* 19. "aN(N), nga-e cah aa-reh*
friend-pl-A say-v-v hesitation I-of son not-is

'cahme aa-reh* peh na syopar-syaa 'mu, 'nuh-si 'Tu-mu*
daughter not-is wife At lazy-woman is sleep-v sit-v

ke re(N), ? taa 'la-wa* nga na say-wa-ka ')
what RS what do-v I At kill-v-v

20. sakyaa say-Taahli, aa-say-le-'cam-e* chuTaw
(if possible) kill-v not-kill-v-E-also separation

'la-si mi pin) 'ngyaah-e tahrma(N) khataang-e
do-v At give we-of (religious duty) somewhere-also

aa-yehr ;" pih-si, ca 'muli sikaari-ce mi, 'maah* 'Tuhng
not-go say-v that chief hunter-A At Ex tree

'phiri Te-si, kaahr-ce tim pun-ci ; 21. tim
upon climb-v arrow-by (at once) shoot-v (at once)

pum-pa-ce mi, ca - chuTaw 'la-ci mu .) 22. chuTaw
shoot-v-v At that separation do-v is separation

'la-ci mu 'tih, ca-ce kyoro mi, chuTaw 'la-si
do-v is At that-from (on top) At separation do-v

mi, "te* roh-caah ; chuTaw mi 'la-si pin-ci* nga-ce ')
At look friend-pl separation At do-v give-v I-A

chuTaw 'la-si pin-ci-we* 'oh-ca-we tahrma(N)
separation do-v give-v-v that-of (religious merit)

'Tih mi 'kha ') 23. 'nyaahng-ce soto taa 'la-la
one At come we-A other what do-v

aa-kham-le* cu tahrma 'Tih mi 'kha* 'Tih-ri mi say-wa-'cam
not-can-v this merit one At come one-to At kill-v-v

cyaa-ci* ca acingkar-ce mi ;" pih-si, mu ro . 24. "'aah,
search-v that dragon-A At say-v is At Ex

chyo) sye-cyo 'taah, chuTaw 'la-si pin-ci ."
(come on) go(h)-v now separation do-v give-v

25. chuTaw 'la-si pin-maa, 'yah-si ro* khoro
separation do-v give-while go-v At up

sikaar kyaang-pa-ri 'yah-maa 'yah-maa 'yah-maa 'yah-maa
hunt play-v-v go-while go-while go-while go-while

mi caaral(N) 'ngih, tewa 'Tih, lahpu 'Tih, say-si* 'kha-ci
At (wild goat) two deer one musk one kill-v come-v

mu ! 26. Tuh-raa 'ngis-raa 'ta-ci mu . 27. 'kha-wa-ce
is six-day seven-day become-v is come-v-v

mi, "nga-e peh syopar-syaa mi 'Tu-si 'mu-mu ;" 28. 'tihm-ri /
At I-of wife lazy-woman At sit-v is-v house-in

"e, ? taa 'la 'uhcyuwa 'la-si 'nuh-wa ') 29. 'paahpay(N)
hey what do (that way) do-v sleep-v (my dear)

'kahte 'nuh-ci-we 'nuh-ci-wa 'la-wa ih-me* 'tingi
(how much) sleep-v-v sleep-v-v do-v is-v today

ngaah-raa Tuh-raa 'yah-si-e-'cam-e 'kha-wa-ce 'tohraange
five-day six-day go-v-too-E-too come-v-v more

'kyaahng 'nuh-si-'cam 'mu-mu ') 30. Taar-ri sya 'mu-le*
you sleep-v-E is-v rack-on meat is-if

Thi-'cam ka - syahl 'la-wa, 'tuh kho-wa, kyu
only-E At cleaning do-v manure carry-v water

'paah-wa+, mram-ri mlah 'mu-yaang, 'kyaahng-ce kan cuh-si
bring-v chest-in rice is-if you-A rice cook-v

'ca-wa*" pih-si* "'tuh-ye kho-wa, syahl-e 'la-wa+,
eat-v say-v manure-also carry-v cleaning-also do-v

mram-ri-we mlah-e cihn-ci, Taar-ri-we sya-e cihn-ci ;
chest-in-of rice-also finish-v rack-on-of meat-also finish-v

31. cihm-pa-ce mi 'nuh-si 'Tu-ci-we 'Tu-ci-wa 'la-wa ')
finish-v-v At sleep-v sit-v-v sit-v-v do-v

32. 'taah 'tingi mi* sya 'paah-si 'mu ') 33. te)
now today At meat bring-v is (look here)

ngaah-raa Tuh-raa 'ngis-raa preh-raa 'tohta-'cam 'kyaahng
five-day six-day seven-day eight-day until-E you

'nuh-si 'Tu-ci-wa ') 34. 'taah 'ca-wa aa-reh* thung-pa
sleep-v sit-v-v now eat-v not-is drink-v

aa-reh* 'uhcyuwe pehltaang-syaa ')" pih-si, ca pha-ce
not-is (that kind) foolish-woman say-v that husband-A

pih-ci mu ro* cyuhri mi . 35. ca sikaari 'ngaah-ce -
say-v is At lastly At that hunter five-by

pho-caah = ca-caah = philo(N) 'paah-si* the-e 'tihm-ri 'muli
stomach-pl that-pl meat bring-v he-of house-in chief

sikaari 'ta-si* the-e 'tihm-ri-'cam, pihlo-caah(N) 'cuh-ci
hunter become-v he-of house-in-E heap-pl divide-v

mu ') 36. taa 'la-ci mu ') 37. ca mrin ka 'nuh-si mu*
is what do-v is that woman At sleep-v is

'nuh-si mu ') pehltaang-syaa 'Tih 'mu ih-mu* ? ke re(N) ?
sleep-v is foolish-woman one is is-v what RS

'tih 'nuh-si mu* 'nuh-si mu . 38. ca-ce kyoro mi*
At sleep-v is sleep-v is that-from (on top) At

"chyo ')" pih-si, ngohnaa sya pihlo-caah 'la-si* taa 'la-si*
(come on) say-v night meat heap-pl do-v what do-v

roh-caah 'yohm 'yah-ci ro ') 39. the-e-'cam-e* ca mrin
friend-pl all go-v At he-also-E-also that woman

kay aa-te-wa, sya-caah 'paah-si* Taar-caah-ri saang-ci ro ')
talk not-do-v meat-pl bring-v rack-pl-on dry-v At

40. ca-ce-mi 'nuh-ci ro .
that-from-then sleep-v At

41. 'nuh-wa-ce mi* ca-e ngohnaa mi* 'mraakhaa-ri
sleep-v-v At that-of night At door-in

mi kaahcyaang kaahcyaang, kaahcyaang kaahcyaang 'la-mu ro .)
At knock knock knock knock do-v At

42. "'aah, 'tingi sya 'paah-ci-wa, 'nokar-caah 'kha-wa
Ex today meat bring-v-v cat-pl come-v

naahli* 'nimung-caah 'kha-wa naahli ')" pih-si,
(most certainly) mouse-pl come-v (most certainly) say-v

pih-ci ro* the-ce . 43. "aacyaa, ka tahna-'cam kaahcyaang
say-v At he-A Ex At many-E knock

kaahcyaang taang, kaahcyaang kaahcyaang 'la-mu .)
knock bang knock knock do-v

44. kaahcyaang kaahcyaang 'la-mu* ? taa ih-me .) 'ahy,"
knock knock do-v what is-v Ex

pih-si, hapkaw(N) 'la-ci mu ro* 45. "'nimung ih-me ki,
say-v threat do-v is At mouse is-v or

'nokar ih-me ki, taa-caah 'kha-la ki," pih-si, "e*
cat is-v or what-pl come-v or say-v hey

re-ko-le .) 46. ca-ri mi* sya-e 'mu, mram-ri mlah-e
(get up)-v-v that-in At meat-too is chest-in rice-too

'paah-si 'mu* cohri mi, 'tih re-ko ') re-ko ')" pih-si,
bring-v is now At At (get up)-v (get up)-v say-v

ca mrin mi caaht+i-'cam* aa-re-wa ih-mu ro .
that woman At ever-E not-(get up)-v is-v At

47. aa-re-wa-ce mi / the mi "'ta-ci+, 'uhcyuwa
not-(get up)-v-v At he At become-v (such kind)

kwahkte 'Tih aa-than ') 48. par(N) 'la-wa-ka*"
(foolish thing) one not-keep divorce do-v-v

pih-wa-ce, ca-e naam-naangse nohngo-ri, ca
say-v-v that-of tomorrow-following morning-in that

nam-ce aa-naahng-na mi, kaahcyaang te* kaahcyaang 'la-mu
darkness-A not-lift-v At knock and knock do-v

ro . 49. "aacyaa," pih-si, 'metaang 'mra-si, 'metaang
At Ex say-v torch light-v torch

'chap-si, cahtak 'mra-si, ngyoh-wa-ce mi, ca acingkar-'cyowa
sharpen-v match light-v look-v-v At that dragon-Sp

ka, 'kha-ci-wa ih-mu ro* ca 'mraakhaa-ri . 50. 'mraakhaa-ye
At come-v-v is-v At that door-in door-of

khotong 'Tih 'mu ih-mu ro* Ta ka* ong-ci mu ro 51. ca
hole one is is-v At head At enter-v is At that

kaahr-ce pun-ci-we, khaa-ri 'ta-ci mu ro, ca-ce kaahr
arrow-by shoot-v-v neck-in become-v is At that-A arrow

lahp 'la-wa-ce, 'mraakhaa naahng-ri - ong-la aa-kham-ci
(pick up) do-v-v door inside enter-v not-can-v

mu ro . 52. aa-kham-pa-ce mi* hatteri .) preh-raa 'ku-raa
is At not-can-v-v At Ex eight-day nine-day

'ta-ci-we puTi* acingkar 'uhcyuwa 'la-si* "saap bhaera
become-v-v snake dragon (like that) do-v snake is-if

bik, maanche bhaera ikh ;" pih-wa-e pe-'cyowa 'Tih
poison man is-if jealousy say-v-of proverb-Sp one

'la-si, ca puTi 'tihmlu-'cam 'kha-ci mu ro . 53. "'aah,
do-v that snake really-E come-v is At Ex

cu kwahkte acingkar-ri mi* say-la myaang-ci ')" pih-si
this (rude thing) dragon-to At kill-v must-v say-v

kohca kin-si, ca 'mraakhaa-e khotong naahng-ri* Ta
knife (pull out)-v that door-of hole inside head

ong-la cihn-ci-we) 54. 'maah khaa-ri-'cam pum-pa-ce mi -
enter-v finish-v-v Ex neck-in-E shoot-v-v At

'maah ') Ta-ri-'cam tim pum-pa-ce mi - ca 'tihm-ri-we
Ex head-in-E suddenly shoot-v-v At that house-in-of

pyung-'cyowa-ri ku-ri-'cam ca-e Ta-'cam Thyaakka(N)
man-Sp-to breast-on-E that-of head-E exactly

'kha-si, ca pyung-'cyowa prohng si-ci mu ro .
come-v that man-Sp immediately die-v is At

55. ohsa pih-wa* the-si 'mu-ci .)
(that way) say-v hear-v is-v

Free Translation: The Dragons and the Hunters

1. Once upon a time, excuse me please, there was, yes, there was a husband and a wife. 2. And the wife was a useless and extremely lazy woman. 3. She was indeed a lazy lazy thing. 4. When she saw that there was meat on the smoking rack and rice in the chest, that woman would get up and do the floors and carry manure, and she would apply to the work quite a bit. 5. But if the meat on the smoking rack and the rice in the chest was finished, then she would remain asleep for twelve, six, eight, nine days. 6. She would remain asleep; and then that fellow, that is, the man, would go hunting; he would only go hunting. 7. He would go hunting; "Well, my wife has now finished the rice and the meat on the smoking rack as well. 8. She sits and sleeps; she is a lazy thing; she is a lazy

thing; so now I have to go hunting." 9. "Friends, shall we go?" he asks. "Let's go; if you will come as our leader, why should I not come? 10. We are coming; we four are coming," they said, and including himself, five went. 11. And while they were hunting and hunting and hunting, two dragons were fighting.

12. Now formerly they went at some distance beside the resting platform to - excuse me please - to defecate, and when he went, two dragons were fighting there. 13. "Hey friends, what a strange thing I saw today!" he said and "We have not yet killed a deer today, what's that?" 14. And they asked him: "What did you see? What did you see?" He replied: "Two dragons - come here behind (and see) - are fighting," he said, and when they went there they saw how the big one was trying very very hard to kill the small one, that big dragon! 15. There they were watching and watching and watching, and suddenly the hunter said: "Now I am going to shoot an arrow at him quickly; 16. this big one, I am going to shoot him quickly, yes, I shoot an arrow, and if I shoot an arrow, these two silly beasts are separated; if possible that one dies, and even if he doesn't die, I can separate them," said the chief hunter. 17. "Don't shoot at him, leave them alone; this kind we - "Man's jealousy is like poison," (the proverb is cited in Nepali). 18. "He bites, what can you do? This kind we mustn't kill," the other friends said. 19. But he: "I have no son and no daughter, and my wife is a lazy woman; she sits and sleeps, and now, what can I do? I kill him. 20. If possible, he will be killed, and even if he isn't, I separate them; this will not be futile work." Thus the chief hunter said, and - on a tree he climbed and shot an arrow at him suddenly. 21. He shot and they were separated. 22. They were separated, and as they were separated, he cried: "Look friends, I have separated them. And it is such a merit, that I have separated them. 23. Even though we can't do any more, this merit I have gained; he was about to kill the other one, that dragon!" 24. "Come on, let's go now; we have separated them."

25. He had separated them, and they went. And they went upwards to hunt, and while they were hunting and hunting and hunting, they killed two wild goats and two other wild animals and came back. 26. They had been gone for six seven days. 27. When they returned, (he said): "My wife is a lazy woman; there, she is asleep." 28. And in the house: "Why are you sleeping like this? 29. Good heavens, how much she has taken the habit to sleep; today we have been gone for five or six days, and as we return, you are still asleep. 30. Only if there is meat on the smoking rack, you do the floors, carry out manure, and fetch water; if there is rice in the chest, you cook and eat and then you also carry manure and do the floors. 31. But now the rice in the chest is finished, and the meat on the rack is finished, and you just sit and sleep! 32. Today now I am bringing meat. 33. Look, up to five, six,

seven, eight days you have been asleep! 34. Now you will not eat and you will not drink wither; you are such a foolish woman!" said that husband finally. 35. The five hunters brought the stomachs and these things and the meat all into his house, and as he was the chief hunter, it was also divided up in his house. 36. And what happened? 37. That woman sleeps and sleeps; she's a foolish woman, isn't she? She sleeps and sleeps. 38. So then he said: "Come on," and they divided up the meat that night, and the friends all left. 39. But he, without telling that woman, brought the meat and put it on the racks to dry. 40. And then he went to sleep.

41. And while he slept, in that night, at the door it knocks: knock, knock, knock, knock! 42. "Ah, today I brought meat, most likely it's the cats and the rats who are coming," he said. 43. "My dear, how much it knocks, knock, knock, pum, knock, knock. 44. It knocks and knocks; what is it? Shut up!" he shouted and threatened. 45. "Is it the rats, or is it the cats or what else has come?" he said and: 46. "Hey, get up, we have meat here now, and rice has been put into the chest, get up now, get up!" he shouted, but that woman never got up. 47. As she didn't get up, he said: "All right now, I am not going to keep such a silly woman. 48. I shall send her away." The following day, in the morning when it was still dark, it knocks and knocks again. 49. "My dear," he said, and lit a torch; he sharpened the torch and lit a match, and when he could see, that dragon was coming, just that one; he was in the door. 50. In the door there is a hole, and he had pushed his head through it. 51. He shot an arrow at him, and it went into his neck; he took up the arrow and he (the dragon) couldn't come in through the door. 52. He couldn't, but then, oh dear, there an eight, nine days old snake, a dragon says: "Man's jealousy is like snake's poison," and saying this proverb, this snake indeed came in. 53. "Ah, this silly dragon, I must kill it," he said, and pulled out his knife; it had finished pushing his head through the hole in the door, and he hit him right on the neck. 54. He hit him, and right on his head he hit him - and this head fell right onto the chest of the man who was inside in the house, and this man died at once. 55. That's how I heard this story.

13. The Lot of the Girls and Boys

1. 'aawa-ce* 'aama-ce* 'aale 'aacyo-ri
father-A mother-A (younger brother) (elder brother)-to

ka* che Lap-si nahng-pa .) 2. ngi-ri ka* 'meh-ki kho-wa
At book learn-v give-v we-to At cow-dung carry-v

ro) sin 'thu-wa ro) kyu khop-pa ro) syahl 'la-wa ro*
RS wood gather-v RS water draw-v RS cleaning do-v RS

'pwaah ') 3. 'la-wa-ce* ngi citta(N) aa-koh-mu !
Ex do-v-v we agreement not-understand-v

4. ki 'ta na* 'aale-e-'cam-e, 'aacyo-ri-e-'cam-e,
or is At (younger brother)-also-E-also (elder brother)-to-

ngi-ri-e-'cam-e* angsa(N) prepre yaang-la myaang ')
also-E-also we-to-also-E-also heritage equal get-v must

5. angsa(N) 'ca-wa ka* 'thama, tuhwa thamce ngi, 'thama-ri ka*
heritage eat-v At they sorrow all we they-to At

angsa(N) yaang-pa .) 6. ngi-ri ka* cakkar-bakkar-ri(N)
heritage get-v we-to At hard work-in

'kahte 'la-si-e* ngi-ri angsa banTa(N) pih-wa-'cyowa
(how much) do-v-also we-to heritage share say-v-Sp

taa-e+ aa-yaang-pa . 7. aa-yaang-pa-ce, "'aama = 'aawa =
what-also not-get-v not-get-v-v mother father

ngi 'nahma-e syahpto phul-si* ? taa 'la-wa) 'aale*
we you-of service offer-v what do-v (younger brother)

'aacyo-ri ka* angsa banTa(N) yaang-pa .)
(elder brother)-to At heritage share get-v

8. ngi-ri ka* 'nahma-e kyu khop-pa* 'nahma-e taang syu-wa*
we-to At you-of water draw-v you-of pot scrub-v

'nahma-e syahl 'la-wa* 'nahma-e 'tihm phyaa-wa-ri ;
you-of cleaning do-v you-of house clean-v-v

9. ngi - tuhkha(N) Thi+ 'la-si 'Tu-la myaang-pa)
we hardship only do-v live-v must-v

10. ngi-ri-e che Lap-si naahng-ngi) 'aawa* 'aama) ngi
we-to-also book learn-v give-v father mother we

che Lap-pa-ka ; ngi-e-'cam-e che Lap-ci pih-yaang,
book learn-v-v we-also-E-also book learn-v say-if

karma(N) calaw(N) 'la-la myaang-le-e-'cam-e, kyoh-wa
fate move do-v must-v-also-E-also beautiful-v

kyaah-ri / karma calaw 'la-la-e yaang .) 11. aa-yaang-le,
place-in fate move do-v-too get not-get-if

'ta-ci .) 12. che-'cam Lap-si ngi* che lili mi 'Tih
become-v book-E learn-v we book after eye one

mraang-ci pih-yaang* ngi khataang 'yah-le* ngi tisum
see-v say-if we where go-v we (handful of food)

'ca-wa-e cihptaa-ri(N) ngi-ce-e 'la-la kham ')"
eat-v-of means we-A-also do-v can

13. pih-wa-ce* 'aawa 'aama-ce* "e+, 'nahma - cipi umer(N)
say-v-v father mother-A eh you little age

yo-ci pih-yaang* pha-ri praa 'yahr+, cah-caah mi*
reach-v say-if husband-to off go son-pl At

'tihm-ri-'cam coy ') nohr 'mu-le aa-reh-le ngi-ri
house-in-E remain wealth is-if not-is-if we-to

pal-Tal(N) 'la-wa ') 'nahma mi soto-we-pre praa 'yahr ')"
(care taking) do-v you At other-s-with off go

pih-si, 'aawa 'aama-ce sung-pa 'ta-ci no . 14. 'tih
say-v father mother-A say(h)-v is-v At At

sung-pa-ce* "ngi-e sam kyu-mu ')" pih-si* soto-we-pre
say(h)-v-v we-of heart break-v say-v other-s-with

re-si praa 'yah-ci ni !
(get-up)-v off go-v At

15. khay, ngi-ce che Lap-la aa-yaang-ci - che Lap-la
Alas we-A book learn-v not-get-v book learn-v

aa-haang-ci* ngi mi - ngi mi cipi belaw-ri(N) che Lap-la
not-get-v we At we At little time-in book learn-v

aa-yaang-ci, ? 'taa-la-w-ri .) 16. samay(N) aa-syap-ci .
not-get-v what-do-v-v time not-meet-v

17. 'tingi naama-pe kolaa-caah mi cyaang+-pa preh-tin*
today tomorrow-of child-pl At small-v eight-year

'ku-tin 'yah-ci pih-yaang, che Lap-la iskul-ri(E) 'yah-la
nine-year go-v say-if book learn-v school-in go-v

yaang-pa* 'thama 'kahte ngoh sah-wa kolaa-caah ;
get-v they (how much) forehead good-v child-pl

18. ngi mi, "'aawa, 'aama, che Lap-pa-ri 'yah-wa-ka ')"
we At father mother book learn-v-v go-v-v

pih-we belaw-ri(N) mi* "? khataang che Lap-pa .)
say-v time-in At where book learn-v

19. 'meh-ki 'paah-ngi) maatro 'paah-ngi) sin 'thu-ngi)
cow-dung bring-v sprout bring-v wood gather-v

me-sin-e 'paah-ngi)" 20. 'uhcyuwe belaw(N) syap-pa-ce,
fire-wood-also bring-v such time meet-v-v

ngi-e mi aa-mraang-ci) mi aa-mraang-ci-wa-e pih-cyo
we-of eye not-see-v eye not-see-v-v-also say-v

pih-la-na ngyoh-we mi na 'mu) sam-ri-we mi aa-mraang-ci)
say-v-if look-v eye At is heart-in-of eye not-see-v

21. aa-mraang-pa-ce, ? 'taa-la-w-ri* cu belaw-ri(N) ngi-ri
not-see-v-v what-do-v-v this time-in we-to

'sa+le-'cam* tuhkha(N) yaang-ci ; yaang-ci .) 22. Lap-la
much-E hardship get-v get-v learn-v

aa-yaang-ci .) 23. 'ta-wa-ce mi, mi aa-mraang-pa-'cyowa
not-get-v become-v-v At eye not-see-v-Sp

'ta-si 'mu ') 24. 'ta-yaang, cohri mi* khay - cu-ce
become-v is is-if now At well that-from

kyopro-we kolaa-caah-ri che Lap-pa, Lap-si pim-pa, kyoh-wa
there-of child-pl-to book learn-v learn-v give-v beautiful-v

la 'yohm-'cam Lap-si pim-pa* 'thama ngoh sah-wa
thing all-E learn-v give-v they forehead good-v

ih-mu .) 25. ngi mi* che Lap-la aa-yaang-ci, 'nahma-'cyowa
is-v we At book learn-v not-get-v you-Sp

'la-si ngi-ce Lap-la-e yaang-yaang ') 26. ngi 'khacyuwa
do-v we-A learn-v-too get-if we how

'la-si 'rah-wa 'mu-ci ; 27. DiTha(N) bicaari(N)
do-v know-v is-v (senior clerk) lawyer

'tohta ngi 'ta-wa 'mu-ci ; 'tih 'ta-ci pih-si* ? taa
(up to) we become-v is-v At become-v say-v what

'la-wa* 28. Lap-la aa-yaang-ci pih-si* ? taa 'la-wa)
do-v learn-v not-get-v say-v what do-v

29. rahng-e tila ngar-ci-we pahk(N) ih-mu* ke re(N) ')
own-of before live-v-v lot is-v what RS

30. khay* ngi-ce Lap-le-e aa-yaang-ci - pih-ci, Lap-la
well we-A learn-v-too not-get-v say-v learn-v

aa-yaang-ci, kyaah-ri 'yah-la-e aa-yaang-ci ; 31. 'tih
not-get-v place-to go-v-too not-get-v At

Lap-la yaang-si 'mu-yaang* ngi-e kyaah-ri 'yah-la yaang-pa
learn-v get-v is-if we-too place-to go-v get-v

'mu-ci* ngi-e - sam-ce - 'khacyuwe 'khacyuwa - 'mahn-si*
is-v we-of heart-A how how think-v

ngi-ce 'khacyuwe 'keh 'la-la kham-pa 'mu-ci .) 32. cohri
we-A how work do-v can-v is-v now

ngi 'keh 'la-la aa-kham-ci ; 33. tihse 'keh 'la-la
we work do-v not-can-v (even though) work do-v

aa-kham-ci ; pih-cyc pih-si-na, soto-we 'keh-caah 'la-la
not-can-v say-v say-v-if other-s work-pl do-v

kham-pa 'ta-ci, 34. yaa-ri kalam(N) masi-e(N)* aa-'rah-wa
can-v is-v hand-in pen ink-too not-know-v

'ta-wa-ce, ngi 'keh 'la-la-e aa-kham-ci ; 'tih cu-'cyowa-'cam+
is-v-v we work do-v-too not-can-v At this-Sp-E

'la-si* mi aa-mraang-pa-'cyowa 'ta-si 'Tu-la myaang-si mu .
do-v eye not-see-v-Sp is-v sit-v must-v is

35. 'tingi naam-e kolaa-caah-ri mi, iskul-ri(E) 'yah-wa -
today tomorrow-of child-pl-to At school-in go-v

'ngis-tin preh-tin 'ku-tin 'ta-ci pih-yaang* iskul-ri
seven-year eight-year nine-year become-v say-if school-in

'yah-si* Lap-si mu) Lap-si mu) Lap-si mu) kan khaa-si
go-v learn-v is learn-v is learn-v is rice feed-v

mu 'aawa 'aama-ce ka 'uhcyuwa tuhkha(N) 'la-la myaang-pa ')
is father mother-A At (that kind) hardship do-v must-v

36. 'nahma ka che Lap-si mu) Lap-si mu) Lap-si mu)
you At book learn-v is learn-v is learn-v is

37. 'tih 'nahma che Lap-si-'cam-e* 'nahma-ce - che Lap-si-e
At you book learn-v-E-too you-A book learn-v-of

'keh 'la-la kham-la myaang ') 38. ngi-ce ka 'khacyuwe
work do-v can-v must we-A At how

tuhkha 'la-si* 'nahma-e che Lap-la tan-si mu)
hardship do-v you-also book learn-v send-v is

39. 'nahma-ce - sam-ri sah-na 'mahn-si, rihkpa kin-si, -
you-A heart-in good-v think-v wisdom (take out)-v

che Lap-la myaang ') 40. 'tih che Lap-la ka* ngi
book learn-v must At book learn-v At we

kharca(N) 'la-ci-we saar(N) 'ta - 41. Lap-ci Lap-ci
expenses do-v-v benefit is learn-v learn-v

Lap-ci, taa-e aa-'rah-ci pih-yaang* ? ngi-ce Lap-si
learn-v what-also not-know-v say-if we-A learn-v

pin-ci-we taa saar 'ta-la ') 42. ? 'nahma iskul-ri che
give-v-v what benefit become-v you school-in book

Lap-ci-we taa saar ') 43. pih-yaang sah-na Lap-si kosit(N)
learn-v-v what benefit say-if good-v learn-v try

'la-la myaang ; 44. tuhkha 'la-wa thamce ngi-ce-'cam
do-v must hardship do-v all we-A-E

'la-si mu* ke re ') 45. 'nahma-ri aaTo
do-v is what RS you-to (corn flour)

piTho(N) khaa-si-'cam 'mu, 'la-si-'cam 'mu, 'nahma mi
(wheat flour) feed-v-E is do-v-E is you At

sah-na mraang-si, rihkpa sah-na kin-si, 'nahma-ce Lap-la
good-v see-v wisdom good-v (take out)-v you-A learn-v

myaang ') 46. 'tih Lap mi, 'nahma-ce 'meh 'kyoh-la
must At learn At you-A ox plough-v

aa-kham = sin 'thu-la aa-kham = san cay-la
not-can wood gather-v not-can (fir needles) (gather up)-v

aa-kham ') 47. aa-kham-yaang* 'nahma che sah-na+ 'rah-si
not-can not-can-if you book good-v know-v

masTar(E) 'Tih 'ta-ci pih-yaang* 'nahma-e mihsa kyal-la
master one become-v say-if you-of life swim-v

kham ') 48. natra(N) 'uhcyuwe 'la-si* che iskul-ri
can otherwise (that way) do-v book school-in

Lap-si mu Lap-si mu ') ? taa ro, pass(E) pin-si, 'nahma-ce
learn-v is learn-v is what RS exam give-v you-A

che 'rah-la aa-kham-ci pih-la-na, 'nahma na 'meh 'kyoh-la
book know-v not-can-v say-v-if you At ox plough-v

aa-kham 'nahma = na sin 'thu-la aa-kham 'nahma = na
not-can you At wood gather-v not-can you At

san cay-la aa-kham 'nahma = pih-yaang, cu
(fir needles) (gather up)-v not-can you say-if this

'sale ningkiri kyoh-na 'la-si* Lap-ci pih-la-na 'nahma,
very zeal well-v do-v learn-v say-v-if you

tara lakay, natra(N) cu 'uhcyuwa-ri 'nahma
work (be useful) otherwise this (that way)-in you

phel-we(N) phel(N)* phel-we phel 'ta-ci pih-la-na* 'nahma
fail-of fail fail-of fail become-v say-v-if you

che Lap-ci-we saar-e aa-'ta . 49. aN(N), 'sale rihkpa
book learn-v-v benefit-too not-is yes much wisdom

kin-la myaang* che Lap-ci pih-si* 'tih aa-'ta-ci,
(take out)-v must book learn-v say-v At not-become-v

aa-'ta ; 50. 'sale-'cam Lap-la myaang ') 51. mi
not-is very-E learn-v must eye

'sale-'cam TaaTho(N) 'la-si ngyoh-si, 'sale rihkpa kin-si
very-E sharp do-v look-v very wisdom (take out)-v

natra(N) 'nahma 'uhcyuwa 'la-si 'nahma che - pass(E)
otherwise you (that way) do-v you book exam

aa-'ta-ci pih-yaang mi, ? 'nahma che Lap-ci-we taa saar(N)
not-become-v say-if At you book learn-v-v what benefit

'ta-la = 52. 'nahma tuhkha 'la-la aa-kham = 53. 'aawa
become-v you hardship do-v not-can father

'aama-ri tahlaw(N) 'la-si 'ca-wa Thi-'cam ka* 'mu-ci-we
mother-to scrub do-v eat-v only-E At is-v-v

nohr 'yohm kyaah-si 'nahma-ce, kyaah-si, 'ca-wa Thi-'cam
wealth all spend-v you-A spend-v eat-v only-E

ka* 'nahma-ce . 54. 'meh 'kyoh-la aa-kham = aN(N),
At you-A ox plough-v not-can hesitation

? taa ro* san cay-la aa-kham 'nahma-ce .
what RS (fir needles) (gather up)-v not-can you-A

55. pih-yaang, kolaa-caah-ri nga-ce tehr Lap-si mu*
say-if child-pl-to I-A beginning learn-v is

nga-e cah 'Tih 'mu ') 56. nga-e cah tarka paahtur* 'sale
I-of son one is I-of son Tarka Bahadur much

Lap-si pin-ci mu ') 57. balla(N) kilaas(E) 'Tih-ri
learn-v give-v is (at least) class one-in

Lap-si mu ') 58. tuhkha 'la-wa ngi 'aawa 'aama-ce -
learn-v is hardship do-v we father mother-A

tuhkha 'la-si mu ') 59. 'tih "sah-na Lap-o
hardship do-v is At good-v learn-v

'aale* sah-na Lap-o* Lap-o*" pih-si mu ')
(younger brother) good-v learn-v learn-v say-v is

60. 'khayaang 'cyuku kehn 'la-si pin-si mu* 'khayaang
sometimes oil bread do-v give-v is sometimes

mahr kehn 'la-si pin-si mu* 'khayaang phum te-si
(boiled butter) bread do-v give-v is sometimes egg boil-v

pro-ri pin-si mu* 61. ngi-e iskul ka Taro 'kopaang-ri*
snack-in give-v is we-of school At far Kobang-in

'ta-si, ngi-e iskul 'pahy-'cam Taro 'ta-si, Taro 'ta-wa-ce,
is-v we-of school very-E far is-v far is-v-v

ngi-e kolaa-caah 'kyahm-caah-ri khampa-ce ka to 'pohr-myaa
we-of child-pl way-pl-in Khamba-A At off (take away)-v

ki .) 62. 'towa-caah-ce ka to 'pohr-myaa ki . 'aawa
or Tibetan-pl-A At off (take away)-v or father

'aama-ri+ 'tuhngkal 'kha-mu ') 63. 'tuhngkal 'kha-mu, kolaa
mother-to worry come-v worry come-v child

cyaang-pa 'ta-si, 'ngyese cipi ngyohna aa-'kha-ci pih-yaang,
small-v is-v evening little quickly not-come-v say-if

mah-caah-ri 'kopaang-caah-ri nokhung-caah-ri narcung-caah-ri
down-pl-in Kobang-pl-in Nokhung-pl-in Narcung-pl-in

kim-pa-ri cyaa-wa-ri 'yah-la myaang-mu ; 64. 'la-wa-ce
fetch-v-v search-v-v go-v must-v do-v-v

ngi-ri tuhkha(N) pare-si(N) mu ') 65. 'kyaahng-ce sah-na+
we-to hardship fall-v is you-A good-v

Lap-ci pih-yaang, 'aawa-ce tuhkha 'la-wa, 'aama-ce tuhkha
learn-v say-if father-A hardship do-v mother-A hardship

'la-wa, 'aana picyaang-ce tuhkha 'la-wa ')
do-v (elder sister) (younger sister)-A hardship do-v

66. tuhkha 'la-wa, ngi ka 'aawa ka 'kohr-kum-e 'phiri*
hardship do-v we At father At plough-yoke-of upon

'kohr-kum chyu-ci, 'meh teh-si 'yah-wa) 'aama ka
plough-yoke catch-v ox drive-v go-v mother At

'tuh-ye 'phiri kaakro(N) lahp 'la-si tuhkha 'la-si mu*
manure-of upon pot (put up) do-v hardship do-v is

67. "'kyaahng sah-na Lap-o)" pih-si pih-si mu ') nga-e cah
you good-v learn-v say-v say-v is I-of son

tarka paahtur syercan-ri, 68. 'khacyuwa 'ta-me sah-na
Tarka Bahadur Syerchan-to how become-v good-v

Lap-pa ki, aa-Lap-pa ki, ? taa 'la-wa) 69. ? taa
learn-v or not-learn-v or what do-v what

'la-wa* khay, pro khaa-si tan-si mu ') 70. 'cahme 'ngih,
do-v well snack feed-v send-v is daughter two

cah 'Tih 'mu ; ? taa 'la-wa 'tih, Lap-la tan-si mu, nga-e
son one is what do-v At learn-v send-v is I-of

min ka tahn paahtur syercan ih-mo ') naprung-ri-we .
name At Dhan Bahadur Syerchan is-v Naprung-in-of

Free Translation: The Lot of the Girls and Boys

1. Father and mother let our brothers study; 2. but to us, (this is, to us girls) they tell us to carry manure, to gather firewood, to carry water, to clean the floors, uff! 3. While it is done this way we don't agree. 4. Or if it be so, then the brothers and we should get equal shares of the heritage. 5. They take the heritage, and we take all the trouble, but they, they get the heritage. 6. As to us, however hard we work, when it comes to the sharing of the heritage, we don't get anything. 7. As we are getting nothing, we say: "Mother, father, we have served you faithfully, and now why do only the brothers get a share of the heritage? 8. It is we, who carry your water, scrub your pots, clean your floors, sweep your house; 9. our life is full of hardships; 10. please let us also study, father, mother, we want to study; even if we study we still have to get married, but then we can make a better match. 11. And if we don't make it, never mind. 12. Having learned something and if through knowledge our eyes are opened, we can make our living wherever we go." 13. And father and mother reply: "Oh, you get married anyway when you are still young and go off with your husband, but the sons stay at home, and whether there is wealth or not, they will take care of us, but you will go off with another one." So said father and mother, and that was it. 14. And when they say this, it breaks our heart, and we then do go off with another one!

15. Well, we didn't get a chance to learn - we didn't get the chance to learn - when we were small we couldn't study; why (was this so)? 16. Our time didn't offer it. 17. The

children of our days, when they are eight, nine years old, they can go to school, how lucky they are, these children! 18. We, when we said: "Father, mother, we want to study," they said: "What's that, to study! 19. You go and fetch manure and forest vegetables, and gather firewood and bring wood for torches." 20. Because we were born in such a time, our eyes were not opened, that is, we have eyes to see, but the eyes of our heart were not enlightened. 21. And because they were not enlightened, why, we got an awful lot of hardship in this time, we got it. 22. We didn't get a chance to study. 23. And therefore our eyes are as if they were not opened. 24. Let it be! Now the children - well - the children from now on can learn and are taught; they are taught all the beautiful things; they are lucky. 25. We couldn't study, if we had had the same chances as you, we could have studied, too. 26. How clever we could have been! 27. We could have become senior clerks, or even lawyers! Well, we missed our chance, what can we do about this now? 29. That's what we have earned through our own former life, I guess! 30. Well, we didn't get the chance to learn as you do, I said, and so we couldn't go to foreign places either. 31. If we had had a chance to learn, we could have gone to different places, too; how we could have thought things over in our hearts; how well we could have done the work! 32. Now we cannot work. 33. However, if we say we cannot work, we still can do another kind of work. 34. But because we don't know how to handle pen and ink, we can't do certain kinds of jobs. And this way we have to spend our life with unopened eyes. 35. Nowadays the children go to school, when they are seven, eight, nine years old, they go to school and learn and learn, and the parents have to feed them and have to take so much hardship upon them. 36. And you are reading the books and learning and learning. 37. Now if you are reading the books, then you must also be able to do learned work. 38. We take so much hardship upon us, and send you to school also. 39. You must have good thoughts in your heart and be wise, and read books. 40. And then, if you study well, we will have a benefit from our expenses. 41. But if you learn and learn and learn and then don't know anything afterwards, what benefit do we get from our letting you study? 42. What is then the use of going to school and learning? 43. Therefore, you must try to study well. 44. The hard work, we do it all, don't we? 45. And we feed you with cornflour and wheat flour, yes we do it, and you, with well-opened eyes, and judging wisely, you must do your studies. 46. You study, and then you cannot plough, and you cannot cut wood, and you cannot gather up fir needles; 47. Though you cannot do this, if you know your books well and have become a master, you can master your life. 48. Otherwise, if you go to school and learn and learn and learn, and then - how shall I say - you take the exams without knowing your books (and fail), then you don't know how to plough either, you don't know how to gather wood, you don't know how to gather up fir needles, and therefore you must make a big effort to learn well, and then you will be useful; otherwise, if you fail again and again, you get no benefit at all from your studying. 49. Yes, you must acquire a lot of wisdom; to study and then to fail, that won't do. 50. You must learn really hard. 51. You must open up your eyes widely and acquire a lot of wisdom, otherwise, if you don't do it in such a way, that you don't pass the exams, then what is the benefit of your studies? 52. You are not able to do hard work then. 53. You will only eat and be a burden to your parents, and having spent all the wealth, you will be one more to feed without earning anything yourself. 54. You are not able to plough, and - how shall I say - you are not able to gather up fir needles. 55. Anyway, I have started to let my children study; I have one son. 56. My son's name is Tarka Bahadur; I let him study very much. 57. At least he studies in the first class. 58. We, the parents, do the hard work. 59. Then we tell him: "Learn well, son, learn well!" 60. Sometimes we make pancakes for him; sometimes we make butter sandwiches for him; sometimes he gets a boiled egg in his snack; 61. our school is far away in Kobang; our school is very, very far away, and because it is so far, our children could be kidnapped by the Khambas. 62. The Tibetans might kidnap them. And the parents worry. 63. They worry because the children are small, and if in the evening they are a bit late, someone has to go down towards Kobang, Nokhung, and Narchung, to search and fetch them. 64. And this way, we get hardships. 65. The father works hard, and the mother works hard, and the sisters work hard so that you can study well. 66. We do work hard, I, the father with the plough yoke, I take the plough yoke and lead the oxen, and the mother, having put the water on top of the manure, she toils so much. (She carries the manure in a big basket on her back.) 67. "So you learn well," we tell him, that is, to my son, Tarka Bahadur Syerchan. 68. How is he turning out? Does he learn well or not? What can we do? 69. What can we do? Well, we provide him rice to eat and send him. 70. We have two daughters and one son. And what can we do? We send him to school. My name is Dhan Bahadur Syerchan, from Naprung.

14. The Four Clan Gods

The speaker has a photo of each of the four gods and shows them to the audience as she is talking about them.

1. cu La* 'cyoki-e La ih-mu . 2. 'cyoki-e La-e
this god Gauchan-of god is-v Gauchan-of god-of

matlab(N) gawcan-e(N) La ih-mu . 3. cu La taa ih-mu
meaning Gauchan-of god is-v this god what is-v

pih-yaang-ce, laangpa 'nuhrpu ih-mu . 4. ? cu laangpa
say-if-from Langba Nuhrbu is-v this Langba

'nuhrpu-ce taa 'la-wa ') 5. thakaali-caah-ri, thak
Nuhrbu-A what do-v Thakali-pl-in Thak

kholaa-ri, tahna+ nampar 'kha-yaang - nampar tahna tahna tahna
Khola-in much wind come-if wind much much much

'kha ') 6. nampar 'kha-si* 'Tuhng kyu = yupaa te = ? taa
come wind come-v tree break stone fall what

taa 'la ') 7. ca nampar 'kha-wa-e kahng-ri cu La-ce
what do that wind come-v-of time-in this god-A

rakchya(N) 'la ') 8. nampar aa-'kha-na 'la-wa* the-ce .
protection do wind not-come-v do-v he-A

9. the-e sakti-'cyowa(N)* nampar-ri 'tehn-la kham-pa ih-mu .
he-of power-Sp wind-to stop-v can-v is-v

10. cu-e min* La laangpa 'nuhrpu ih-mu .
this-of name god Langba Nuhrbu is-v

11. cu La-e* min* kaahnglaa singki karpo ih-mu .
this god-of name Kahngla Singki Karpo is-v

12. cu Tihmcan-caah-ce manaw 'la-wa ih-mu . 13. cu-ce
this Syerchan-pl-A worship do-v is-v this-A

thak kholaa-ri tahna kaahng 'mu = 'muli kaahng-caah tahna
Thak Khola-in many mountain is chief mountain-pl many

'mu = 14. ca 'ta-wa-ce, cu La syuh kihtaang-ce, 'muli
is that is-v-v this god stay from-v chief

kaahng-caah-e rakchya 'la-la kham ') 15. ca-ce
mountain-pl-of protection do-v can that-from

Tuhy aa-'kha = yupaa aa-te = 16. aa-te-yaang* ke
gravel not-come stone not-fall not-fall-if field

aa-nuhng = 'tihm aa-naang = ya-ri 'Tu-ci-we pri-caah =
not-spoil house not-press shrubs-in live-v-v dzoppa-pl

'meh-caah = ta-caah = aa-si .) 17. aa-si-yaang-ce* mih
cow-pl horse-pl not-die not-die-if-v people

'yohm-na-ri ki-wa 'ta = 18. ca 'ta-wa-ce* cu La-ri
all-s-to happy-v is that is-v-v this god-to

manaw 'la-la myaang ') 19. cu-ce* kaahng 'yohm-pe
worship do-v must this-from hill all-of

rakchya(N) 'la-la kham-pe sakti cu-ri 'mu .) 20. cu-ye
protection do-v can-v power this-in is this-of

min* La kaahnglaa singki karpo ih-mu ')
name god Kahngla Singki Karpo is-v

21. cu 'saalki-caah-ce manaw 'la-we - La ih-mu ')
this Tulachan-pl-A worship do-v god is-v

22. cu La-e min* chirin 'kyahlma ih-mu ') 23. cu
this god-of name longliving fairy is-v this

chirin 'kyahlma-ce ? taa 'la-wa ih-mu pih-yaang ') kyu
Chirin Kyahlma-A what do-v is-v say-if water

naahng-ri 'Tu-si, kyu 'yohm kanTo(E) 'la-la kham-pa-e
inside sit-v water all control do-v can-v-of

sakti(N) the-ri 'mu . 24. thaasaang kyu tahna 'mu = kyu
power he-in is Thak Khola water much is water

tahna po = omto-caah po = soto cyaang-pa kyu-caah pehr-ce
many flood river-pl flood other small-v water-pl summer-

tahna po .) 25. ca 'ta-wa-ce* cu La-ri manaw
during many flood that is-v-v this god-to worship

'la-si pih-yaang-ce, kyu 'yohm-na-ri raahng raahng-e kyaah-ri
do-v say-if-v water all-s-to own own-of place-in

'yah-le tam-pe* the-e sakti 'mu-wa-ce* cu La-ri manaw
go-v put-v he-of power is-v-v this god-to worship

'la ') 26. cu-ye min* chirin 'kyahlma ih-mu .
do this-of name Chirin Kyahlma is-v

27. La yaah-wa raang cyung* puhrki-caah-ce manaw
god Yahwa Rang Chyung Bhattachan-pl-A worship

'la-we La ih-mu . 28. cu yaahwa raang cyung* the thorong
do-v god is-v this Yahwa Rang Chyung he first

tipat-ce	'kha-ci-wa	'ta-wa-ce	cu-ce	'caca	'paah
Tibet-from	come-v-v	is-v-v	this-A	salt	bring

kihtaang-ce*	thaasaang-ri-we	mih-caah	'yohm-'cam*	'caca
from	(Thak Khola)-in-of	people-pl	all-E	salt

'kyuh-si,	mlah	'toh =	mahr	'toh =	ca-ce*	'rohy
buy-v	rice	exchange	butter	exchange	that-from	honey

'toh =	29.	ca-ce	taa+	kah-wa	'cyuku	'yohm	'caca-ce
exchange		that-from	what	like-v	oil	all	salt-A

'toh .	30.	mlah	te	'caca	'toh-wa*	thakaali-caah-e
exchange		rice	and	salt	exchange-v	Thakali-pl-of

'tho-wa	chong	ih-mu .	31.	ilam(N)	ih-mu .)	ca
big-v	business	is-v		occupation	is-v	that

'ta-wa-ce*	cu	La-ri	'malam	tap-si	pih-yaang*	'caca
is-v-v	this	god-to	adoration	give-v	say-if	salt

Taaym(E)	Taaym-ri	'kha .)	32.	'caca	Taaym	Taaym-ri
time	time-at	come		salt	time	time-at

'kha-yaang*	Taaym	Taaym-ri	'ca-wa-la	yaang .)	33.	ca
come-if	time	time-at	eat-v-v	get		that

'ta-wa-ce	cu	La-ri*	manaw	'la-wa-e	matlap(N)*	'caca-e
is-v-v	this	god-to	worship	do-v-of	meaning	salt-of

laki-ri(N)	ih-mu .)	34.	cu	La-e	min	yaahwa	raang
for-to	is-v		this	god-of	name	Yahwa	Rang

cyung	ih-mu .
Chyung	is-v

Free Translation: The Four Clan Gods

1. This is the god of the Gauchans. 2. The god of the "Chyokis" means that it is the god of the "Gauchans". 3. What is this god called? Langba Nuhrbu. 4. What is this Langba Nuhrbu doing? 5. To the Thakalis - when the wind blows strongly in the Thak Khola - it is very, very, very windy. 6. When the wind comes, trees break, stones fall, and what else happens? 7. At the time of these storms, this god protects us. 8. He makes that the storm doesn't come. 9. His power is that he is able to stop the wind. 10. His name is god Langba Nuhrbu.

11. The name of this god is Kahngla Singki Karbo. 12. The Syerchans are worshipping this god. 13. You see, in

the Thak Khola there are many mountains; there are the snow mountains. 14. This being so, this god, where he stays, he can protect from the snow mountains. 15. And the stone avalanches don't come; the rocks don't fall. 16. And if these don't fall, the fields are not spoiled and the houses are not crushed, the dzoppas, the cows, and the horses which are in the shrubs don't die. 17. And if these don't die, all the people are happy. 18. And therefore this god must be worshipped. 19. You see, in him is all the power to protect from the mountains. 20. His name is god Kahngla Singki Karbo.

21. This is the god worshipped by the Tulachans. 22. The name of this god is Chirin Kyahlma. 23. What is Chirin Kyahlma doing? He lives in the water; in him is the power to control all the waters. 24. In the Thak Khola there is lots of water; there are many floods; there are river floods, and during the summer there are many other small floods. 25. And therefore, if this god is worshipped, and as it is his power to send all the waters to their own place, this god is worshipped. 26. His name is Chirin Kyahlma.

27. Yahwa Rang Chyung is the god worshipped by the Bhattachans. 28. Yahwa Rang Chyung, having come from Tibet originally, he brought salt with him, and all the people in the Thak Khola buy salt, and exchange it for rice, boiled butter, honey, and oil. 29. They exchange the salt for anything. 30. To trade with rice and salt is the big business of the Thakalis. 31. It is their occupation. And therefore, if this god is worshipped, the salt arrives at the right time. 32. And if the salt arrives in time, we also get food stuffs in time. 33. And therefore, in order to get salt, this god is worshipped. 34. The name of this god is Yahwa Rang Chyung.

15. The Tulachan Legend

1. thakaali-caah-e* jaat-e(N) mate-ri(N) 'saalki
Thakali-pl-of clan-of middle-in Tulachan

phope-caah 'sale-'cam tahr-ci-wa ih-mu ro .
(extended family)-pl very-E powerful-v-v is-v At

2. 'Tohco copre kyum 'mu-ci ro . 3. ca
(place name) eighteen residence is-v At that

copre kyum tahr-wa mraang-pa-ce, soto-wa thar-caah(N)*
eighteen house powerful-v see-v-v other-s clan-pl

'pahy-'cam sihtaang 'kha-si, cu 'Tohco copre kyumpa
very-E anger come-v this Tohcho eighteen residence

'pahy-'cam aa-kyoh-na 'la-si tahr-ci . 4. ca-ce-mi
very-E not-nice-v do-v powerful-v that-from-then

"? 'ngyaahng-ce taa 'la-si, cu-caah 'ngyaah-e baas-ri(N)
we-A what do-v this-pl we-of (living space)-in

'kha-wa ih-me*" pih-si* 'thama-caah sallaa(N) 'la-ci mu ro ;
come-v is-v say-v they-pl counsel do-v is At

5. sallaa 'la-si ka* "cu-caah-ri" lahsyuwa-ce ka "say-cyo"
counsel do-v At this-pl-to someone-A At kill-v

pih-ci mu ro* 6. lahsyuwa-ce "cu-caah-ri khi-si than-cyo
say-v is At someone-A this-pl-to bind-v keep-v

chyup-cyo tan-cyo" pih-ci mu ro ? taa pih-ci mu ro* taa
(lock in)-v put-v say-v is At what say-v is At what

'la-si-e, ca-caah-ce 'la-la aa-kham-ci mu ro . 8. ti-raa
do-v-also that-pl-A do-v not-can-v is At one-day

taa+ 'la-si-e 'la-la aa-kham-pa-ce, 9. "'taah 'Tohco
what do-v-also do-v not-can-v-v now Tohcho

copre kyumpa-ri ngi nimtaa(N) 'la-wa" pih-si, "'yohm
eighteen residence-to we invitation do-v say-v all

'thama* soto-wa thar(N) 'yohm chyam-si, naarsaang-ri 'yohm-'cam
they other-s clan all gather-v Narsang-in all-E

gaT(N) 'Tih 'la-si, cu-caah-ri pihk(N) pun-si say-cyo*
assembly one do-v this-pl-to poison put-v kill-v

'ngyaahng-ce a-curi' 'ngohy-si" pih-si, 'ngohy-ci mu ro .
we-A here call-v say-v call-v is At

10. 'ngohy-si, 'Tohco copre kyumpa-e 'aacyo
call-v Tohcho eighteen residence-of (elder brother)

'aale 'yohm 'kha-wa-e kaahng-ri* ca mom
(younger brother) all come-v-v time-at that grandmother

La-sar-phi-ce taa 'maahng 'maahng-ci mu ro .) 11. "nga-ce
Lhasarphi-A that spirit dream-v is At I-A

'tingi - ta ulTu(N) pum-pa 'maahng-ci = pheTaa
today horse (upside down) ride-v dream-v (head scarf)

mlaang the-wa 'maahng-ci) 12. 'nahma 'aale-caah
black (roll up)-v dream-v you (younger brother)-pl

kolaa-caah sah-na pyaang-na 'la-ngi ow ')" pih-si, araw(N)
boy-pl good-v wise-v do-v At say-v order

cahy-ci mu ro ') mom La-sar-phi-ce .)
do(h)-v is At grandmother Lhasarphi-A

13. ca-ce-mi, 'thama 'Tohco copre kyumpa-e
that-from-then they Tohcho eighteen residence-of

'aacyo 'aale 'yohm+ 'yah-ci mu ro .
(elder brother) (younger brother) all go-v is At

14. 'yah-wa mraang-si* 'thama 'yohm mi 'ca-si, "cu-caah-ri
go-v see-v they all eye eat-v this-pl-to

say-wa" pih-si* 'ca-wa-la 'yohm-na-ri pihk(N) pun-ci mu ro ;
kill-v say-v eat-v-v all-v-to poison put-v is At

15. na pihk pun-le-e-'cam "cyohng-o cyohng-o) sol-o
At poison put-v-also-E come(h)-v come(h)-v eat(h)-v

sol-o)" pih-si* 'sale-'cam man(N) 'la-ci mu ro . 16. 'tih
eat(h)-v say-v very-E respect do-v is At At

ca-ce-na 'thama 'aacyo 'aale-caah
that-from-then they (elder brother) (younger brother)-pl

'yohm chyam-si* ca-'cyuwa 'la-ci-wa* ngohm yaang-si+
all gather-v that-Sp do-v-v knowledge get-v

17. "'nakyu-ri ca aa-khaa 'kahte = ngi-e aa-'ca ngi
dog-to that not-feed (how much) we-too not-eat we

chyap mu ')" pih-si, pih-ci mu ro . 18. pih-wa-ce*
rule is say-v say-v is At say-v-v

ca-ce-na 'nakyu-ri kha-wa-ce* 'nakyu si-ci mu ro .)
that-from-then dog-to feed-v-v dog die-v is At

19. ca-ce-na 'thama 'aacyo 'aale
that-from-then they (elder brother) (younger brother)

'yohm-ce pihk pun-ci-wa ngohm yaang-si+ aa-'ca-na
all-A poison put-v-v knowledge get-v not-eat-v

ye-si 'kha-ci mu ro . 20. ca mraang-si* ca-caah-ce
return-v come-v is At that see-v that-pl-A

"'ngyaahng-ce taa 'la-si-e bas-ri(N) 'la-la aa-kham-ci
we-A what do-v-also suppression-in do-v not-can-v

pih-yaang cu-caah 'yohm-caah-ri-'cam+ cam soh-si, chap
say-if this-pl all-pl-to-E bridge build-v wedge

'caahng-si, ca cam-ri 'prah-la tan-cyo .)
put-v that bridge-in walk-v send-v

21. ca-ce-mi 'thama 'prah-wa-e kaahng-ri ca cahp
that-from-then they walk-v-of time-in that wedge

'yohm hap kin-si* rihm-na 'la ')
all (at once) (pull out)-v collapse-v do

22. rihm-si* ca 'yohm-'cam kyu naahsaang pohp
collapse-v that all-E water inside (at once)

te-si prohng si)" pih-si, 23. naarsong pih-we kyaah
fall-v (at once) die say-v Narsong say-v place

'sale - no-wa kyaah 'mu-ci ro . 24. ca-ce-na 'Tohco
very high-v place is-v At that-from-then Tohcho

kyumpa-e 'aacyo 'aale 'yohm-na-ri*
residence-of (elder brother) (younger brother) all-v-to

"chyo 'taah* cam soh-wa cahy-la myaang)" pih-si*
(come on) now bridge build-v do(h)-v must say-v

'yohm-ce "chyo* 'ta 'ta)" pih-si* ca-ce-na - cahp
all-A (come on) is is say-v that-from-then wedge

'caahng-si, pul(N) soh-ci mu ro . 25. ca-ce-na
put-v bridge build-v is At that-from-then

'aacyo 'aale 'yohm cyohng-pa-ce ca
(elder brother) (younger brother) all come(h)-v-v that

'ngihn "'nahma-caah 'yohm sah-na pyang-na 'la-ngi* 'rah-na
day you-pl all good-v wise-v do-v know-v

'la-ngi ow ') 'nahma-caah)" pih-si* sung-ci mu ro .)
do-v At you-pl say-v say(h)-v is At

26. sung-si* ca-ce-na cyuhri ca cam-'cyowa-ri
say-v that-from-then (at last) that bridge-Sp-on

'prah-si 'kha-wa-e kaahng-ri, cahp 'yohm kin-si*
walk-v come-v-of time-at wedge all (pull out)-v

'aacyo 'aale 'yohm ca-ri - cam-ce
(elder brother) (younger brother) all there bridge-from

pohp te-si* si-ci mu ro .) 27. si-wa-ce* mom
(at once) fall-v die-v is At die-v-v grandmother

La-sar-phi te konca pluhm pih-wa 'Tih-Ti+ Thi coy-ci
Lhasarphi and grandson Pluhm say-v one-one only remain-v

mu ro ; 28. konca 'Tih-Ti Thi+ te mom 'Tih
is At grandson one-one only and grandmother one

coy-ci mu ro .) 29. coy-si* 'yohm si-ci .)
remain-v is At remain-v all die-v

30. ca-ce-na mom-'cyowa te konca 'Tih-Ti
that-from-then grandmother-Sp and grandson one-one

Thi-'cyowa-ce* "'ohte 'ta-yaang 'taah 'ngyaahng-e
only-Sp-A (so much) become-if now we-of

santaan(N) aa-coy-wa 'ta-ci ') 'ngyaahng-e pyuh-'cam(N)
offspring not-remain-v become-v we-of seed-E

aa-coy-wa 'ta-ci*" pih-si* 'sale 'tuhngkal 'la-ci mu ro .)
not-remain-v become-v say-v very worry do-v is At

31. 'la-wa-ce na - sotowa 'yohm chyam-si, "? cu-caah-e
do-v-v At other all gather-v this-pl-of

naahng-ri taa 'mu-wa ih-me .)" pih-si* 'mahn-ci mu ro .
inside what is-v is-v say-v think-v is At

32. ca-ce-na* konca te mom laa-si* 'yah-ci
that-from-then grandson and grandmother hide-v go-v

mu ro .) 33. laa-si 'yah-si na+ misi-ri-we Tohng-ri*
is At hide-v go-v At Misi-in-of forest-in

'Tuhng-ri-e 'phiri+ korko naahng-ri laa-si 'Tu-ci mu
tree-in-of upon (big basket) inside hide-v sit-v is

ro . 34. laa-si 'Tu-wa-ce ca soto-wa thar(N) 'yohm 'kha-si,
At hide-v sit-v-v that other-s clan all come-v

ca 'Tohco copre kyumpa-e 'tihm 'lohng-pa-ce*
that Tohcho eighteen residence-of house open-v-v

35. "cu-caah-e ? taa 'mu-wa ih-me* ? taa 'la-si-e*
this-pl-of what is-v is-v what do-v-too

cu-caah-e sakti(N) te partap(N) 'tho-wa 'ta-wa)" pih-si,
this-pl-of power and glory big-v become-v say-v

'lohng-pa-ce* aari tehwtaa(N) pih-wa 'Tih phe-ci mu ro .
open-v-v Ari god say-v one (come out)-v is At

36. aari tehwtaa pih-wa 'Tih phe-ci mu ro .) 37. cu
Ari god say-v one (come out)-v is At this

? 'khacyu 'Tih ih-me" pih-si keh-ci mu ro . 38. ta ku-ce
how one is-v say-v cut-v is At ax nine-A

keh-si-e* keh-la aa-kham-ci mu ro . 39. ca-ce-mi*
cut-v-too split-v not-can-v is At that-from-then

sin-kyaang ku 'paah-si, Thaang-ci mu ro* sin-kyaang ku-e .)
wood-stack nine bring-v burn-v is At wood-stack nine-too

40. sin-ce Thaang-si-e, Thaang-la aa-kham-ci mu ro .
wood-A burn-v-also burn-v not-can-v is At

41. "? taa 'Tih ih-me cu" pih-si, cyuhri na* omto-kyu-ri
what one is-v this say-v (at last) At river-water-in

'plihn khyaa-si than-ci mu ro ') 42. ca-ce-na -
(at once) throw-v (put away)-v is At that-from-then

kyoro-we kyu kyoro 'yah-ci mu ro .) 43. khoro-we kyu
below-of water down go-v is At above-of water

khoro-'cam ye-ci mu ro .) 44. ca-ce-mi kyoro-ce
upwards-E return-v is At that-from-then below-from

ka* "? kyoro 'kha-wa-e kyu 'taa-la-w-ri khoro
At downwards come-v-of water what-do-v-v upwards

ye-la" pih-si ciThi(N) 'caahng-ci mu ro .) 45. khoro
return-v say-v letter send-v is At above

'yah-we mih-ce ka* "kyoro 'yah-we kyu 'taa-la-w-ri
go-v people-A At downwards go-v water what-do-v-v

khoro 'kha-la*" pih-ci ciThi 'caahng-ci mu ro .)
upwards come-v say-v letter send-v is At

46. cyuhri ciThi 'caahng-si ca 'yohm-'cam
(at last) letter send-v that all-E

jyotisi(N) ngyoh-wa-ri 'yah-ci mu ro .) 47. "cu-caah-e
(fortune teller) see-v-v go-v is At this-pl-of

santaan-'cam aa-rah-we aa-'ta* soto-wa santaan 'la-si-'cam
offspring-E not-is-v not-become other-s offspring do-v-E

aa-kham ')" pih-ci mu ro aang ') 48. pih-si ka,
not-can say-v is At At say-v At

ca-ce-na "cu-caah-e santaan - 'yohm say-ci ')
that-from-then this-pl-of offspring all kill-v

'aacyo 'aale 'yohm* pul-ri(N) prohng
(elder brother) (younger brother) all bridge-on (at once)

say-ci .) 49. aa-reh* ? khataang 'mu-wa* ? taa 'la-wa*
kill-v not-is where is-v what do-v

chyo 'taah ') 50. cu aari tehwtaa-'cyowa(N) kin-la
(come on) now this Ari god-Sp (pull out)-v

aa-kham-ci pih-la-na, 'taah thaasaang-ri-we mih 'yohm
not-can-v say-v-if now (Thak Khola)-in-of people all

si-wa 'ta-ci .) 51. kyu-ce 'pohr-ci - pih-yaang-ce,
die-v become-v water-A (carry away)-v say-if-v

kaahng 'yohm rihm-pa 'ta-ci .) 52. 'taah ? khataang
mountain all collapse-v become-v now where

cyaa-wa" pih-wa-ce ka* cyuhri* 'thama-ce La-caah-ri Tehn-si
search-v say-v-v At (at last) they-A god-pl-to invoke-v

pih-wa-ce ka, "cu-caah-e santaan 'yohm+ si-le* mom
say-v-v At this-pl-of offspring all die-v grandmother

'Tih te konca 'Tih 'mu ') 53. cu na aa-rah-we-'cam -
one and grandson one this At not-is-v-E

aa-'ta-mu ') pih-yaang* 'nahma-ce sah-na 'la-si cyaa-yaang-ce*
not-is-v say-if you-A good-v do-v search-if-v

yaang ')" pih-si* pih-ci mu ro ; 54. 'tih ca-ce-na
get say-v say-v is At At that-from-then

soto-we 'yohm-'cam sikaari(N) kyaang-pa ngyung 'la-si*
other-s all-E hunt play-v pretention do-v

ngohnaa = ngohnaa = timpal thaa nampal thaa cyaa-si*
night night day whole night whole search-v

'prah-ci mu ro ; 55. 'prah-wa-ce ka* ti-raa 'Tih-ri ka
walk-v is At walk-v-v At one-day one-in At

misi-e kyaang-cohm = ngohnaa = me lung-pa 'Tih mraang-ci
Misi-of over-cross night fire burn-v one see-v

mu ro .) 56. ca-ce-na ca-'cyowa-ri* 'mesar 'Tih
is At that-from-then that-Sp-in arrow one

taango 'la-si than-si* ye-si 'kha-ci mu ro ; 57. 'thama
goal do-v put-v return-v come-v is At they

ca-ri 'yah-wa-ce ka* mom te konca korko
there go-v-v At grandmother and grandson (big basket)

naahng-ri mu ih-mu ro . 58. 'mu-si, cyuhri* ca-caah
inside-in is is-v At is-v (at last) that-pl

'kha-wa mraang-pa-ce mom te konca ngihn-si*
come-v see-v-v grandmother and grandson afraid-v

'pahy-'cam plah 'yah-ci mu ro .) 59. "'taah ngi-ri say-ci*
very-E soul go-v is At now we-to kill-v

'taah 'ohte 'ta-yaang ') 'yohm say-si-e+ 'taah cu-caah
now (that much) become-if all kill-v-also now this-pl

aa-'ta-si ngi mom te konca-ri say-wa cyaa-ci,
not-become-v we grandmother and grandson-to kill-v search-v

'taah si-ci ') pih-si* pih-ci mu ro .) 60. mom te
now die-v say-v say-v is At grandmother and

konca Taa-ci mu ro .) 61. Taa-wa-ce ka* cyuhri
grandson weep-v is At weep-v-v At (at last)

ca-caah-ce* "'kyaahng-ri say-wa 'kha-ci-wa aa-ihn .)
that-pl-A you-to kill-v come-v-v not-is

62. 'kyaahng-ri ngi-ce, manaw 'la-wa La-e saTa-ri(N) ngi
you-to we-A worship do-v god-of instead we

kim-pa-ri 'kha-ci-wa ih-mu . sye-la myaang)" pih-si pih-ci
fetch-v-v come-v-v is-v go(h)-v must say-v say-v

mu ro .) 63. ca-ce aa-pate-ci(N) mu ro .)
is At that-from not-believe-v is At

64. aa-pate-si(N) ka* cu-caah-ce lehm 'yohm pih-ci mu ro*
not-believe-v At this-pl-A word all say-v is At

65. "'nahma-e La 'uhcyuwa 'la-si ngi-ce me-ce Thaang-ci =
you-of god (that way) do-v we-A fire-by burn-v

ta-ce keh-ci = cyuhri ngi-ce kyu-ri khyaa-wa 'ta-wa-ce,
ax-by cut-v (at last) we-A water-in throw-v become-v-v

kyoro 'yah-wa-e kyu* khoro ye-ci = kyoro 'kha-wa-e kyu
below go-v-of water above return-v below come-v-of water

khoro ye-ci" pih-si* 'yohm-ce kay te-wa-ce* "'taah
above return-v say-v all-A talk fall-v-v now

'ngyaahng-e thaasaang-ri-we mih 'yohm-ce aa-kham-ci-wa
we-of (Thak Khola)-in-of people all-A not-can-v-v

'ta-wa-ce, 'nahma-ri 'ohrce syuh-wa-ri 'kha-ci-wa ih-mu .)"
become-v-v you-to request place-v-v come-v-v is-v

pih-yaang-ce, "maaph(N) naahng-o) 66. 'kyaahng mom
say-if-v excuse give(h)-v you grandmother

te konca sye-la myaang" pih-ci, kar 'la-ci mu ro .
and grandson go(h)-v must say-v force do-v is At

67. "'ohsa pih-yaang-ce paahcaa-kapul(N) 'la-la myaang
(that way) say-if-v promise-oath do-v must

'nahma ') ca-ce ka balla(N)* nga 'Tuhng phi-ce -
you that-from At only I tree upon-from

pap-pa-ka)" pih-si* pih-ci mu ro mom te
(climb down)-v-v say-v say-v is At grandmother and

konca-ce .) 68. "'ta 'ta" pih-si ka cyuhri* paahcaa-kapul
grandson-A is is say-v At (at last) promise-oath

'la-si, 'yah-ci mu ro . cyohng-ci mu ro . 69. "mom
do-v go-v is At come(h)-v is At grandmother

te konca 'taah 'nahma-ri say-wa aa-reh* tuhkha(N) pim-pa
and grandson now you-to kill-v not-is hardship give-v

aa-reh* 'nahma-ce taa sung-me* ca ngi-ce 'la-wa mu)"
not-is you-A what say(h)-v that we-A do-v is

pih-si pih-ci mu ro .) 70. ca-ce-mi* ohsa pih-si*
say-v say-v is At that-from-then (like this) say-v

cyohng-ci mu ro . 71. "ona ca La-ri kim-pa-ri na
come(h)-v is At At that god-to pull-out-v-v At

nga-ce 'kohy pun-la myaang = ngi eh 'la-la myaang =
I-A song sing-v must I (dress up) do-v must

eh aa-'la-la-na* ngi-ce La-ri puhcu(N) 'la-wa
(dress up) not-do-v-if we-A god-to worship do-v

aa-'ta = 'kohy aa-pum-pe = aa-sye-we = ngi-ce ca La-ri
not-become song not-sing-v not-dance-v we-A that god-to

puhcu 'la-wa aa-'ta = 72. pih-yaang ca La-e nimitri(N)
worship do-v not-is say-if that god-of for

'uhcyuwa 'la-la myaang = 'kohy pun-ci-wa sye-ci pih-yaang,
(that way) do-v must song sing-v-v dance-v say-if

ngi-e 'aacyo 'aale konca cah 'yohm
we-of (older brother) (younger brother) grandson son all

si-ci .) tuhkha(N) ih-mu .)" 73. pih-wa-ce, "ca tuhkha
die-v hardship is-v say-v-v that hardship

'yohm+ ngi som-ce naa-cyo = ngi thar som-ce naa-cyo =
all we three-A carry-v we clan three-A carry-v

'nahma mom te konca cu cahy-la-'cam myaang ')
you grandmother and grandson this do(h)-v-E must

74. aa-cahy-ci pih-yaang-ce, 'ngyaahng thakaali* 'yohm-'cam+
not-do(h)-v say-if-v we Thakali all-E

Dubaw(N) 'la-si* si*" pih-si, 75. pih-wa 'ta-wa-ce*
drown do-v die say-v say-v become-v-v

mom te konca-ce, ngyen-si, ye-si tohk-si*
grandmother and grandson-A obey-v return-v arrive-v

76. mom-ce - eh 'la-si = sale 'silap kon-si-e =
grandmother-A (dress up) do-v Sale shawl (put on)-v-too

'mahr mehnto khyap-si* piswantaa(N) kon-si ')
gold flower fasten-v (golden ornament) (put on)-v

maahporo kon-si, sye-si sye-si, sale
(big ear ornament) (put on)-v dance-v dance-v Sale

'TuhTum taa-wa-ce* La-'cyowa phaTay(N) cyohng-ci
shawl(cotton) (hold out)-v-v god-Sp quickly come(h)-v

mu ro . 77. cyohng-si, ca-ce-na khataang khataang+
is At come(h)-v that-from-then where where

'khacyuwa 'khacyuwa 'mu-la* ca-'cyuwa-'cam 'ta-ci-wa ih-mu
how how is-v that-Sp-E become-v-v is-v

ro .) 78. ca 'ta-wa-ce* konca pluhm te mom
At that become-v-v grandson Pluhm and grandmother

La-sar-phi-ri, 'yohm-ce-'cam manaw 'la-wa-ri ong-ci .
Lhasarphi-to all-A-E worship do-v-v enter-v

Free Translation: The Tulachan Legend

1. Among the clans of the Thakalis, the Tulachans had become very powerful. 2. In Tohcho there were eighteen residences. 3. Seeing the power of these eighteen families

the other clans became very angry that the power of these eighteen families of Tohcho grew in such an undue way. 4. "What shall we do; these will take up our living space!" They held counsel among themselves. 5. And holding counsel, someone said: "Let's kill then!" 6. Someone said: "Let's bind them and lock them in and keep them there." 7. They suggested many things, but they could not carry out anything however hard they tried; they said to each other: 9. "Now, we are going to invite the eighteen families of Tohcho; they all and all of the other three clans will assemble in Narsang; and these, let's kill them putting poison (into their food); we give them an invitation," they said and invited them. 10. And they did invite them, and when it was time to go for the fellows from the eighteen residences of Tohcho, grandmother Lhasarphi had dreamed something. 11. "Today I saw a horse riding upside down; and I saw a black head scarf being rolled up; (these are usually white and not black). 12. You watch the teenagers and the boys carefully!" grandmother Lhasarphi ordered them. 13. And then all the fellows of the eighteen residences of Tohcho went. 14. When the others saw them leaving, they got enraged. "We are going to kill them," they said and put poison into all the food. 15. And though they had put poison in, they received them with great respect. "Please come in, come in, please; please eat, eat, please!" 16. So when all, old and young, were gathered, they somehow sensed what the others had done and said: 17. "As long as you don't feed this to the dog, and as long as he doesn't eat it, we won't eat either; this is our rule." 18. They said it and some was fed to the dog, and he died. 19. After that all the fellows knew that they had put poison into it, and they went home without having eaten anything. 20. When the others saw this, they said to each other: "If whatever we do, we cannot suppress them, then let's build a bridge all together and put wedges in, and then let's send them walking over this bridge. 21. And then, at that time, when they are all walking over the bridge, we suddenly pull out the wedges and make it collapse. 22. And when it collapses, they will all fall into the water and die on the spot." 23. The place called Narsong was a very high place. 24. And so they told all the fellows of the eighteen residences of Tohcho: "Come on, you must help us to build a bridge!" They all replied: "All right, all right, let's go," and they put the planks over and built the bridge. 25. And then the day when the fellows came, they told them: "Now, be very careful and clever, will you?" 26. They instructed them and finally the moment came, when all the fellows were walking on the bridge; the others pulled out the wedges, and they fell from the bridge and died. 27. They all died; only grandmother Lhasarphi and her grandson Pluhm were left over. 28. Only a grandson and a grandmother were left over. 29. They survived; the others all died. 30. And then this grandmother and her only grandson said: "This has happened; now we are without descendants; we are without offspring," and they worried very much. 31. They worried, and the others all came together: "What may be in these?" they wondered. 32. And the grandson and grandmother ran away seecretly. 33. They fled and hid in a big basket on a tree in the Misi forest. 34. While they sat hidden there, all from the other clans came to open the houses of the eighteen families of Tohcho. 35. "What may be in here; what did they do that their power and gloiy had become so big?" they wondered, and when they opened, a god called Ari came out. 37. "What kind of person is this?" they asked and hit him. 38. They worked at him with nine axes, but they could not split him. 39. After that they brought nine stacks of wood to burn him with them. 40. The wood burned, but they couldn't burn him. 41. "What's this?" they wondered, and at last, they threw him into the river. 42. And then - the water from below went down; 43. and the water from above returned upwards. 44. So from below they sent a letter: "Why has the down-flowing water returned upwards?" 45. And the people from above sent a letter: "Why has the down-flowing water come upwards?" 46. And finally, having sent the letters, they all went to see the fortune-teller. 47. "It's not right for these to have no offspring, and I can't make any other offspring," he told them. 48. He said it, and they replied: "Their offspring have died; all the fellows died suddenly on the bridge. 49. There is no one; where would they be; what can we do? Come on now! 50. If we cannot pull out this Ari god, then all the people of the Thak Khola have to die. 51. If he is swept away by the water, all the mountains will collapse. 52. Where shall we search now?" they said, and finally they invoked the gods, and these answered: "Even though all the offspring of these have died, there is a grandmother and a grandson. 53. It is not right, that they are not here, but if you go and search for them carefully, you will find them." 54. And so the others all walked off at night, and pretending to go hunting, they searched for them the whole day and the whole night. 55. As they walked about, one day, at night, they saw a fire burning opposite of Misi. 56. And then, just where they were, they put an arrow as a mark, turned around and came. 57. They were going towards them now, while grandmother and grandson were in the basket. 58. They were there, and when they finally saw those coming, grandmother and grandson feared and were frightened to death. 59. "Now they are going to kill us; now the moment has come; they killed all the others, but that is not enough; they have searched for us, grandmother and grandson, in order to kill us; now we are dead!" they said. 60. And grandmother and grandson wept. 61. As they were weeping, finally the others told them: "We have not come to kill you. 62. We have come to fetch you instead of the god you worship. You must go." 63. But they didn't believe them. 64. And as they didn't believe it, they told them everything: 65. "Your god did like this with us: we set fire to him; we cut him with the ax; and finally, when we threw him into the water, the water from below came up, and the water coming from above returned and went upwards," they all talked at the same time, "and now, as all we people in the Thak Khola couldn't do anything, we came to address a request unto you," they said. "We are sorry; please forgive us. 66. Grandmother and grandson, you must go!" they said, and pressed them hard. 67. "If this is so you must make an oath; only then will I come down from this tree," grandmother and grandson said. 68. "All right, all right," the others said, and finally, when they had given the oath, they went; they came. 69. "Grandmother and grandson, we are not going to kill you now; we will give you no trouble. Whatever you tell us, we shall do," they promised them. 70. And then, talking this way, they returned. 71. "Well, in order to pull out this god, I have to sing; we have to dress up; we are not to worship this god without dressing up, singing or dancing; without these we are not to worship this god. 72. But if we do it, if we sing and dance for this god, this hurts, because we mourn for all our family members who died." 73. But they replied: "Oh, we three take all the hardship upon ourselves; we, the other three clans take it upon us; you, grandmother and grandson, must do this! 74. If you don't, we Thakalis will all be drowned in the water and die." 75. When they said this, grandmother and grandson obeyed, returned, and arrived. 76. Grandmother dressed up; she put on a golden ornament; she put on big ear ornaments, and then she danced and danced, spread out a Sale shawl and at this moment, the god suddenly came back. 77. He came, and and then he made that everything became as it had been before. 78. And because this had happened, all began to worship grandson Pluhm and grandmother Lhasarphi.

16. Father and Son

'aawa te* cah-e pe ih-mu .
father and son-of story is-v

1. syomo syomo, yuhl 'Tih-ri* 'aawa te* cah
formerly formerly village one-in father and son

'Tih 'mu-ci-wa ih-mu ro . 2. 'aama ka* cyaang-pa-ri-'cam
one is-v-v is-v At mother At small-v-v-E

ca cah-'cyowa nah-si-'cam, 'aama si-ci-wa ih-mu ro .
that son-Sp bear-v-E mother die-v-v is-v At

3. ca-ce-na - 'aawa ka aalaang khyapa khyapa
that-from-then father At quite (old man) (old man)

'mu-ci-wa ih-mu ro .) cah ka* kolaa kolaa-'cam 'mu-ci-wa
is-v-v is-v At son At boy boy-E is-v-v

ih-mu ro . 4. ca-ce-mi ti-raa 'Tih-ri* 'thama
is-v At that-from-then one-day one-in they

'ngih-wa - "phaala ngyoh-wa-ri 'yah-wa)" pih-si, 'yah-ci
two-s festival look-v-v go-v say-v go-v

mu ro . 5. ca-ce-mi* ta 'Tih 'mu-ci-wa ih-mu ro* .
is At that-from-then horse one is-v-v is-v At

'thama pre .) ta-'cyowa pre 'pohr-ci mu ro .
they with horse-Sp with (take along)-v is At

6. ca-ce-na* 'aawa-ce 'yah-maa 'yah-maa na 'prah-maa
that-from-then father-A go-v go-v At walk-v

'prah-maa na* ca cah-'cyowa 'pahy tuh-wa mraang-ci mu ro
walk-v At that son-Sp very tired-v see-v is At

'tih* 7. ca-ce-mi* 'aawa-ce, cah-'cyowa-ri ta
At that-from-then father-A son-Sp-to horse

'phi-ri pun-ci mu ro . 8. ca-ce-na* 'aawa-ce
upon ride-v is At that-from-then father-A

ta-'cyowa soy-si, 'yah-ci mu ro .
horse-Sp lead-v go-v is At

9. 'yah-maa 'yah-maa 'yah-maa mi* 'kyahm-ri* mih
go-v go-v go-v At path-in people

som toh-ci mu ro . 10. "chi .) taa putti(N) aa-rah-we
three meet-v is At Ex what wisdom not-is-v

khyapa   'Tih ih-me) cah-ri ka ta   pun-la tam-pa+ 'aawa
(old man) one is-v   son-to At horse ride-v send-v father

ka* ta   soy-si 'prah-wa ngyoh-ko-le ') 'kahti   chaar
At horse lead-v walk-v look-v-v   (how much) manner

aa-rah-we =" pih-ci mu ro .   11. ca-ce-na*   'sayce
not-is-v   say-v is At   that-from-then again

"aa-'ta-ce+ 'taah 'aale   'aale ')   'kyaahng
 not-is-v   now (younger brother) (younger brother) you

'prah-ko ') nga pun-cyo ')" pih-si* pih-ci mu ro .
 walk-v   I   ride-v   say-v   say-v is At

12. ca-ce-na   khyapa-'cyowa ta   pun-ci mu ro ')
    that-from-then (old man)-Sp horse ride-v is At

cah-'cyowa ka ta   soy-si+ 'yah-ci mu ro .
son-Sp   At horse lead-v go-v   is At

13. 'yah-maa 'yah-maa 'yah-maa 'sayce mih   'plih
    go-v   go-v   go-v   again people four

toh-ci ro .   14. "chi .) taa chaar aa-rah-we khyapa
meet-v At   Ex   what manner not-is-v (old man)

'Tih ih-me) the 'uhcyuwe   khyapa - 'aawa ka* ta
 one is-v   he (that way) (old man) father At horse

pum-pa, kolaa 'Tih* cah-ri ka 'prah-la tan-ci-wa) ngyoh-ko-le ')
ride-v boy   one   son-to At walk-v   send-v-v   look-v-v

'kahti*   putti(N) aa-reh-we .) 'tihsa   aa-rah-wa*
(how much) wisdom   not-is-v   kindness not-is-v

ngoncen   pahraTha(N) ')" pih-si* pih-ci mu ro .
(poor thing) (poor thing)   say-v   say-v is At

15. 'sayce* "aa-'ta-ce =" pih-si* cah-'cyowa-ri ta   pun-la
    again   not-is-v   say-v   son-Sp-to   horse ride-v

tan-ci mu ro, 'aawa-'cyowa ka ta   soy-si+, 'prah-si 'yah-ci
send-v is At father-Sp   At horse lead-v   walk-v   go-v

mu ro .
is At

16. cyuhri   'sayce 'yah-maa 'yah-maa 'yah-maa mi+
    (at last) again go-v   go-v   go-v   At

mih 'ngaah toh-ci mu ro .   17. ca-ce-mi =   "a ') 'uhcyuwe -
man five   meet-v is At   that-from-then Ex   (that kind)

'aawa khyapa 'prah-si* cah-ri ka ta pun-la tan-ci-wa .)
father (old man) walk-v son-to At horse ride-v send-v-v

'khacyuwe ulTu(N) same(N) - 'khacyuwa ih-me* 'uhoyuwa ')
how (upside down) time how is-v (that kind)

'kahte = aa-pyaang-pe .)" pih-ci mu ro . 18. cu-ce
(how much) not-clever-v say-v is At this-from

"aa-'ta-ce =" pih-si* 'sayce = 'aawa-'cyowa pap-si*
not-is-v say-v again father-Sp (come down)-v

cah-ri ta pun-la tan-si* 'sayce 'yah-ci mu ro .
son-to horse ride-v put-v again go-v is At

19. cari-e-'cam 'sayce mih 'Tuh toh-ci mu ro*
there-also-E again people six meet-v is At

20. "aape ') cah-ri ka* pun-la tan-ci-wa, 'aawa ka* 'prah-wa
Ex son-to At ride-v put-v-v father At walk-v

? taa ih-me ') 21. e cah-ri ka 'prah-la tan-ci-wa, 'aawa
what is-v Ex son-to At walk-v put-v-v father

ka pum-pa ? taa ih-me)" pih-ci mu ro . 22. cyuhri mi,
At ride-v what is-v say-v is At lastly At

thaalung 'kha-ci mu ro* khyapa-'cyowa-ri ') 23. ca-ce-mi
wrath come-v is At (old man)-Sp-to that-from-then

ta-'cyowa - ca kyu ngam-ri tohngi-si 'mu-ci* 'thama ')
horse-Sp that water side-to reach-v is-v they

24. ca-ce-mi cam-ce ta-'cyowa ko thi-si*
that-from-then bridge-from horse-Sp suddenly (throw up)-v

kyu naahsaang 'plihn khyaa-ci mu ro .
water inside definitely (throw away)-v is At

25. ca-ce-na - 'aawa cah 'ngih-na-'cam 'prah-si+, 'yah-ci
that-from-then father son two-s-E walk-v go-v

mu ro . 26. 'prah-si+, 'yah-ci na ') cyuhri mi*
is At walk-v go-v At (at last) At

'aawa-'cyowa* "amu .) nga na thaalung-ce ka ta-'cyowa -
father-Sp Ex I At wrath-by At horse-Sp

'plihn khyaa-ci .)" pih-si* 'mahn-ci mu ro .
definite (throw away-v say-v think-v is At

27. ca-ce-na - cah-'cyowa-ce "'aawa* 'aawa ') ? 'taa-la-w-ri
that-from-then son-Sp-A father father what-do-v-v

ta-'cyowa kyu-ri   khyaa-la   cahy-ci-wa ')" pih-si*
horse-Sp water-in (throw away)-v do(h)-v-v   say-v

pih-wa-ce ka)   28. "ona* ? taa 'la-wa 'tih mi* 'kyaahng-ce
say-v-v   At   Ex   what do-v   At At   you-A

pum-pa-ce = ka - nga-ri prah-ci+, nga-ce pum-pa-ce ka
ride-v-v   At   I-to   complain-v I-A   ride-v-v At

'kyaahng-ri prah-ci,   ona* ? taa 'la-wa 'tih mi thaalung
you-to   complain-v Ex   what do-v   At At wrath

'kha-si* nga-ce kyu-ri   'plihn   khyaa-ci-wa ')" pih-si*
come-v I-A   water-in definite (throw away)-v-v say-v

pih-ci mu ro .   29. "e+* 'aawa na ? 'khacyuwe = sihtaang
say-v is At   Ex father At   how   anger

'kha-la cahy-wa ih-me)   30. 'ngyaahng 'aawa = 'ngyaahng
come-v do(h)-v is-v   we   father   we

'ngih-na-'cam pun-ci 'mu-yaang 'ta-wa 'mu-ci .) ? 'taa-la-w-ri
two-s-E   ride-v is-if   is-v   is-v   what-do-v-v

'tih mi ')   31. 'khacyuwe = 'aawa na aa ') ohsa-na-'cam
At At   how   father At Ex   (that way)-s-E

putti(N) aa-rah-na-'cam* sihtaang 'kha-si* ta   'plihn
wisdom   not-is-v-E   anger   come-v horse (at once)

khyaa-la   chay-ci ')   32. 'taah 'ngyaahng ? taa 'la-wa*
(throw away)-v do(h)-v   now   we   what do-v

chyo   chyo ')   'ngyaahng-ri khaaco(N) aa-'ta-la"
(come on) (come on) we-to   want   not-become-v

pih-si* pih-ci mu ro ') cah-'cyowa-ce*   33. ca-ce-na
say-v   say-v is At   son-Sp-A   that-from-then

'aawa-'cyowa-ce* "aamu .) 'tehmparaang* khyaa-si
father-Sp-A   Ex   really   (throw away)-v

aa-reh-le* 'ta-wa ih-mu ')   34. putti(N) 'ngongo ka
not-is-v   become-v is-v   wisdom   before At

aa-'kha-ci ') cohri ? taa 'la-wa 'taah* ta-'cyowa si-la
not-come-v   now   what do-v   now   horse-Sp die-v

cihn-ci ') 'taah .)" pih-si* pih-ci mu ro . 35. ca-ce-na
finish-v   now   say-v   say-v is At   that-from-then

cah-'cyowa-ce* "'aawa ') ohsa-na   sihtaang Thi tahna
son-Sp-A   father   (like that)-s anger   only much

'kha-la	cahy-mu	')	36.	aa	')	'keh	cohl-wa	ngoyaang
come-v	do(h)-v			Ex		work	miscalculate-v	comparative

'ngongo	'ngyaahng-ce	sah-na	'la-si,	sam-ri	'mahn-la
before	we-A	good-v	do-v	heart-in	think-v

myaang	')"	pih-si*	cah-ce	samcaw(N)	'la-wa-ce*	'aawa	'cyowa	-
must		say-v	son-A	remember	do-v-v	father-Sp		

"nga-ye	cah	aalaang	pyaang-pa	'Tih*	putti(N)	'mu-wa	'Tih
I-of	son	very	clever-v	one	wisdom	is-v	one

phe	na	mu*"	pih-si,	lo	ki-ci	mu	ro	')
(come out)	At	is	say-v	happiness	well-v	is	At	

37.	ca-ce-na	'aawa	cah	'ngih-na-'cam	')	pre	'la-si
	that-from-then	father	son	two-s-E		with	do-v

'yah-si,	phaala	ngyoh-si,	'tihm-ri	ye-si*	'kha-ci	mu	ro	.
go-v	festival	look-v	house-in	return-v	come-v	is	At	

Free Translation: Father and Son

This is the story of father and son.

1. Long ago, in a village, there was a father and a son. 2. The mother died when the boy was still small; that is, when he was born, she died. 3. And the father was a very old man. 4. And then one day, they said: "Let's go and see the festival," and they went together. 5. And they had a horse with them. 6. And while they were going and going and walking and walking, the father saw that the son was very tired. 7. And so the father let the son ride on the horse. 8. And the father led the horse and they went on.

9. And they went and went and met three people on the road. 10. "Dear me, how senseless this old man is! He puts the son on the horse and he, the father, walks and leads it; look at that! He has no manners what so ever!" they said. 11. And so (the father) said again: "This will never do; now my son, you walk and I will ride." 12. And the old one climbed onto the horse; the son led it, and they went on.

13. And they went and went and met again with four people. 14. "Dear me, this old one has no manners at all; this old one, the father, rides and the child, the son, he has to walk; look at that! How senseless and mercyless he is, poor, poor thing!" they said to them. 15. So again the father said: "This will never do," and he put the son on the horse, and himself, he led the horse and went on walking.

16. And finally, as they were walking and walking, again they met five people. 17. And these said: "Dear me, such an old father, and he is walking and has the son riding! How upside down this world is! How silly he is!" 18. After this, the father again said: "This will never do!" climbed down and put the son onto the horse, and went on.

19. And there again they met six people. 20. "Oh no, what's that? He has put the son on the horse and the father himself is walking! 21. Eh, he makes the son walk and the father rides. What's that?" they said. (Sentence 21: the speaker made a slip here, she thought she had reversed the roles in sentence 20, and wanted to correct with sentence 21, but in fact, sentence 20 is the correct one.) 22. Finally the old man grew enraged. 23. The horse had reached a river side and they, too. 24. And suddenly, on the bridge, he seized the horse and threw it into the water. 25. And then both, father and son, went on walking. 26. They went on walking; and finally the father began to think and said: "Oh dear, in my rage I have thrown away the horse for good!" 27. And the son asked: "Father, why did you throw the horse into the water?" And the father replied: 28. "Well, what should we do? When you were riding, they were abusing me, and when I was riding, they were abusing you, so what could we do? I was seized by rage and threw it into the water." 29. "Oh, but father, how can you get seized by anger like that? 30. Father, we both should have climbed onto the horse; why didn't we do that? 31. How silly and senseless to throw down the horse in a fit of anger! 32. What are we going to do now? Now we need it and don't have it!" the son said to his father. 33. And the father replied: "Yes, indeed. I should not have thrown it down. 34. But I didn't get this insight before, so what can we do now? The horse is dead now!" 35. So the son went on: "Yes, father, there was no reason to get so angry. 36. We must think over things properly before we act and spoil things." And the father said: "My son is very clever and wise; he will turn out well!" And he rejoiced. 37. And both, father and son together, went and saw the festival, returned, and came back home.

17. The Prince and the Hermit

1. syomo* syomo, luhmpu 'tho-wa 'Tih-ri, pompa te*
formerly formerly country big-v one-in king and

pompa-syaa 'Tih, 'mu ih-mu ro . 2. ca-ce-na* ca
king-feminine one is is-v At that-from-then that

'ngih-ri, nohr ka thupro-'cam(N) 'mu-wa 'ta-ci .) cah
two-to wealth At much-E is-v become-v son

'cahme ka 'Tih-e-'cam aa-rah-wa ih-mu ro . 3. ca-ce-mi
daughter At one-too-E not-is-v is-v At that-from-then

pompa te pompa-syaa-'cyowa* cah 'cahme aa-'ta-ci pih-si
king and king-feminine-Sp son daughter not-is-v say-v

ca 'k+ahte 'tuhngkal 'kha-ci mu ro .) 4. ca-ce-mi*
that (how much) sorrow come-v is At that-from-then

ca 'ngih-ce "cah 'cahme 'ta-la myaang" pih-si, u+
that two-A son daughter become-v must say-v there

kyaah kyaah-ri 'yah-si, pucu(N) 'la-ci mu ro .) 5. koncyo
place place-to go-v worship do-v is At god

sum-pa-caah-ri 'malam tap-ci mu ro .) 6. ca-ce
three-s-pl-to prayer address-v is At that-from

'tuhyaangpa-caah-ri* tahrma(N) 'la-ci mu ro .)
poor-pl-to (religious duty) do-v is At

7. ca 'la-si-e-'cam* cah 'cahme aa-'ta-ci mu ro .)
that do-v-also-E son daughter not-become-v is At

8. aa-'ta-si mi ca kahte-'cam 'tuhngkal 'la-si-'cam
not-become-v At that (how much)-E sorrow do-v-E

'Tu-si 'mu-ci ro .)
stay-v is-v At

9. 'ohte-ri ka, ti-raa 'Tih mi* cyohki(N) 'Tih
(so much)-in At one-day one At hermit one

pihchyaa(N) rih-wa-ri 'kha-ci mu ro . 10. 'kha-si na, ca
alms beg-v-v come-v is At come-v At that

pompa-syaa-ce* mlah yaa kumnaang 'pohr-si* pim-pa-ri 'yah-ci
king-feminine-A rice hand handful get-v give-v-v go-v

mu ro . 11. 'yah-si na* "'kyaahng-ye yaa-ce pin-ci-we* mlah
is At go-v At you-of hand-A give-v-v rice

nga na aa-kin ')" pih-si* pih-ci mu ro .   12. "? 'taa-la-w-ri)"
I   At not-take   say-v   say-v is At   what-do-v-v

pih-si pih-wa-ce, "'kyaahng 'uhcyuwe* cah 'cahme   'Tih-e-'cam
say-v say-v-v   you   such   son daughter one-also-E

aa-nah-ci-we mih-e   yaa-ce   pin-ci-we mlah nga na
not-bear-v-v person-of hand-from give-v-v rice I   At

aa-kin ')" pih-si* pih-ci mu ro .   13. ca   pih-wa-ce na ca
not-take   say-v   say-v is At   that say-v-v At that

pompa-syaa-ri   ca   'k+ahte-'cam pir(N) pare-ci(N) mu ro .)
king-feminine-to that (how much)-E despair fall-v   is At

14. pir   pare-si na, "aamu+ ? nga 'khacyuwa 'la-wa ih-me*
    despair fall-v At   Ex   I   how   do-v is-v

nga-ri puhsi   'Tih-e   aa-'ta-ci .)" 15. cu-ce-na
I-to   children one-also not-become-v   this-from-then

ohso   pih-si pih-ci .) pih-si 'mahn-ci mu ro .
(like that) say-v say-v   say-v   think-v is At

16. 'ohte-ri   ka, ca   cyohki-ce-'cam* "'kyaahng nga-ce
    (so much)-in At that hermit-A-E   you   I-A

pih-ci-wa ngyem-pa 'tih mi*" pih-si* pih-ci mu ro .   17. "taa
say-v-v   follow-v At   At   say-v   say-v is At   what

'tih nga ngyem-pa-ka) ihm-pa 'keh kyoh-wa   ihn-ci
 At I   obey-v-v   is-v   work beautiful-v is-v

pih-yaang-ce," pih-si* pih-ci mu ro .   18. "'kyaahng-ce*
say-if-v   say-v   say-v is At   you-A

ohso   pih-yaang-ce nga-ce pih-ci-wa ngyen-ci pih-yaang,
(that way) say-if-v   I-A   say-v-v   obey-v   say-if

'kyaahng-ce cah 'Tih 'ta .)   19. ca   cah-'cyowa,
 you-S   son one become   that son-Sp

cu-som-tin   yo-wa-ce nga-ri pim-pa ') aa-pim-pa ')"
ten-three-year reach-v-v I-to   give-v   not-give-v

pih-si* pih-wa-ce* "pim-pa-ka ')" pih-si* pih-ci mu ro .
say-v   say-v-v   give-v-v   say-v   say-v is At

20. ca-ce-na*   ca   pompa-syaa-ce* "cyuhri cah pin-la
    that-from-then that king-feminine-A finally son give-v

myaang-pa-ce, ? 'khacyu 'ta-me) ? taa 'ta-me)" pih-si,
must-v-v   how   is-v   what is-v   say-v

sam-ri taa-e aa-'mahn-na-'cam* buTi-'cyowa(N)* 'ca-si
heart-in what-too not-think-v-E herb-Sp eat-v

than-ci mu ro . 21. buTi 'ca-si na* cyuhri na 'tehmparaang-
keep-v is At herb eat-v At finally At really-

'cam+ cah 'Tih* 'ta-ci mu ro . 22. cah 'ta-ci mu ro .)
E son one become-v is At son become-v is At

pih-wa the-wa saat(N) ca cyohki-'cyowa, cu-som-tin
say-v hear-v with that hermit-Sp ten-three-year

yo-wa-ce, kim-pa-ri 'kha-ci mu ro . 23. ca-ce-mi
reach-v-v take-v-v come-v is At that-from-then

"'kyaahng-e cah-'cyowa nga-ri pin-la myaang* 'taah ')" pih-si*
you-of son-Sp I-to give-v must now say-v

pih-ci mu ro . 24. ca pih-wa-ce mi ca taahrpar-ri(N)
say-v is At that say-v-v At that palace-in

'pahy-'cam halla-khor(N) 'ta-ci mu ro ') 25. "? taa
very-E commotion become-v is At what

'Tih-Ti Thi cah 'ta-ci-wa-e ') 'pohr-wa)" pih-ci
one-one only son is-v-v-also (take along)-v say-v

pih-yaang* 26. "'khacyu 'la-wa* chyo* 'taah 'ngyaahng"
say-if how do-v (come on) now we

pih-si* 'pahy+ lehm* 'thama sala(N) 'la-maa+ 'la-maa ka*
say-v very word they counsel do-v do-v At

cyuhri* mantiri-'cyowa(N) ca 'kahte 'rah-wa-ri
(at last) minister-Sp that (how much) know-v-v

'mu-ci-wa ih-mu ro ; 27. "curi* 'ngyaahng-e raac-kumaar(N)
is-v-v is-v At here we-of prince

cyo+wa* 'la-ci-we* kolaa 'Tih 'mu .) 28. ca-'cyowa
alike do-v-v boy one is that-Sp

'kahte kyoh-wa 'Tih 'mu-mu .) 29. ca-ri
(how much) beautiful-v one is-v that-to

'ngyaahng-e raac-kumaar-e* kon 'yohm-'cam kon-si pin-cyo .)
we-of prince-of clothes all-E wear-v give-v

30. ca-ce-mi* "cu-'cam ih-mu)" pih-si pin-cyo ')
that-from-then this-E is-v say-v give-v

'ngyaahng-e* pompa-e cah-ri ka, chum-si than-cyo)" pih-si,
we-of king-of son-to At hide-v keep-v say-v

pih-ci mu ro .   31. "'ta) 'ta)" pih-si* 'thama 'yohm
say-v is At is is say-v they all

sala 'la-si, ca kolaa-ri-e 'paah-si, pompa-e kon
counsel do-v that boy-to-also bring-v king-of clothes

'yohm* kon-si pin-si, ca-ri pin-ci mu ro .   32. ca-ce-na*
all wear-v give-v that-to give-v is At that-from-then

pin-si-e* ca cyohki-ce 'pohr-si 'yah-ci mu ro .
give-v-also that hermit-A (take along)-v go-v is At

33. 'yah-si ka, cyohki-'cyowa-ce bicaar(N) 'la-wa-e kar-ce(N)*
go-v At hermit-Sp-A judgment do-v-of force-by

"'kyaahng cu 'kyahm ngihm-pa 'mu-mu na .) ihn-le-'cam cu
you this path fear-v is-v At is-v-E this

'kyahm-ce ngyohna tohngi .) ? cu 'kyahm-ce 'yah-wa ki,
path-by quickly reach this path-by go-v or

aa-ngihm-pe 'kyahm rihm-pa-ce 'yah-wa ')" pih-si* pih-ci mu
not-fear-v path long-v-by go-v say-v say-v is

ro .   34. ca-ce-na ca* kolaa-'cyowa-ce* "e+,
At that-from-then that boy-Sp-A Ex

? 'uhcyuwa ngihm-pa-e 'kyahm-ce su 'yah-wa ')   35. baru(N)
such fear-v-of path-by who go-v rather

rihm-pa ihn-le-'cam aa-ngihm-pa-e 'kyahm-ce-'cam 'yah-wa
long-v is-v-E not-fear-v-of path-by-E go-v

'ta-le ') kahy-le kahy-kali ')" pih-si pih-ci mu ro .
is-v (be late)-v (be late)-v say-v say-v is At

36. ohso pih-si pih-ci mu ro .)   37. cyuhri mi ca
(that way) say-v say-v is At lastly At that

cyohki-'cyowa-ce, "cu pompa-e cah-'cam yaa-ih-mu)" pih-si
hermit-Sp-A this king-of son-E never-is-v say-v

ngohm yaang-si ka ') 'sakice syehn-si* 'paah-si,
knowledge get-v At again (give back)-v bring-v

tahrpaar-ri-'cam(N) 'kha-ci mu ro .   38. 'kha-si na* "cu
palace-to-E come-v is At come-v At this

na 'kyaah-e cah na aa-ih-mu .) nga-ri 'kyaahng-e cah-'cam
At you-of son At not-is-v I-to you-of son-E

pin-la myaang ')" pih-si* pih-ci mu ro .   39. ca-ce-mi*
give-v must say-v say-v is At that-from-then

'taah pompa te pompa-syaa-'cyowa 'pahy ngihn-ci mu ro ')
now king and king-female-Sp very fear-v is At

40. "? 'khacyuwa 'la-wa ih-me* aamu+ 'taah," pih-si* pih-ci,
how do-v is-v Ex now say-v say-v

cyuhri ka* kar-ce-'cam+ pin-ci mu ro . 41. pin-si na*
finally At force-by-E give-v is At give-v At

pompa-e cah-'cyowa* 'pohr-si+ cyohki cangkal(N) aangse*
king-of son-Sp (take with)-v hermit jungle towards

'yah-ci mu ro . 42. 'yah-si ka, 'sayce cari-e-'cam me-ci
go-v is At go-v At again there-too-E ask-v

mu ro ') "e .) 'aale* 'aale ') 'ngyaahng
is At Ex (younger brother) (younger brother) we

cu ngihm-pa-e 'kyahm-ce* ngyohna tohngi .) cu ngihm-pa-e
this fear-v-of path-by quickly reach this fear-v-of

'kyahm-ce* 'yah-wa ki, aa-ngihm-pe 'kyahm-ce kahy* cu
path-by go-v or not-fear-v path-by (be late) that

kahy-wa-e 'kyahm-ce 'yah-wa ')" pih-si* pih-ci mu ro .
(be late)-v-of path-by go-v say-v say-v is At

43. pompa-e cah ka* "ngyohna tohngi-yaang-ce cu ngihm-pa-e
king-of son At quickly reach-if-v this fear-v-of

'kyahm ihn-le ihn-ka-li .) cu-ce-'cam 'yah-wa 'ta-le)"
path is-v is-v-v this-by-E go-v is-v

pih-si* pih-ci mu ro . 44. ca-ce-mi ca ngihm-pa-e
say-v say-v is At that-from-then that fear-v-of

'kyahm-ce-'cam* 'yah-ci mu ro . 45. 'yah-si na, cyohki-e -
path-by-E go-v is At go-v At hermit-of

kuTi-'cyowa(N) cangkal-e(N) kuhng-ri 'mu-ci-wa ih-mu ro ')
hut-Sp jungle-of middle-in is-v-v is-v At

46. ca-ce-na cari tohngi-ci mu ro . 47. tohngi-si na*
that-from-then there reach-v is At reach-v At

cyohki-ce* "nga-e 'tihm oh-curi-'cam ih-mu ') 'Tu chyo)"
hermit-A I-of house over-hear-E is-v sit (come on)

pih-si* pih-ci mu ro ') 48. ca-ce-na 'Tu-ci mu ro ')
say-v say-v is At that-from-then sit-v is At

49."'tingi 'kyaahng nah-ko .) naama kihtaang-ce, nga-e
today you rest-v tomorrow from-v I-of

pucu-ye(N) saaman-caah(N) Thyaak(N) 'la-la myaang ')
worship-of utensil-pl exactly do-v must

50. nohngo yona re-ko ') li Thu-ko = yaa pahle-caah
morning early (get up)-v face wash-v hand feet-pl

Thu-ko ') ca-ce-na cangkal-ri 'yah-si mehnto 'thu-si
wash-v that-from-then jungle-in go-v flower pick-v

'paah-ko = phal-phul-caah(N) 'thu-si 'paah-ko ')" pih-si*
bring-v fruit-pl pick-v bring-v say-v

pih-ci mu ro . 51. "'ta 'ta)" pih-si* pih-ci mu ro .
say-v is At is is say-v say-v is At

52. ca 'ngihn-'cyowa the ki-na 'la-si 'Tu-ci mu ro .)
that day-Sp he easy-v do-v sit-v is At

53. ca-e naama kihtaang-ce mi nohngo yo+na re-si
that-of tomorrow from-v At morning early (get up)-v

li* yaa* pahle 'yohm Thu-ci ; Thu-si ka, cangkal-ri* mehnto
face hand foot all wash-v wash-v At jungle-in flower

'thu-wa-ri 'yah-ci mu ro . 54. ca-ce-mi mehnto
pick-v-v go-v is At that-from-then flower

'thu-si, phal-phul-caah 'yohm Thyaak(N) 'la-si pim-pa ih-mu
pick-v fruit-pl all exactly do-v give-v is-v

ro .) 55. thaa-'cam ohso 'la-wa-e 'la-wa-ri* la
At always-E (this way) do-v-too do-v-v month

'ngih la som la 'yah-ci mu ro .
two month three month go-v is At

56. ca-ce-mi pompa-e cah-'cyowa tihktaa+r(N)
that-from-then king-of son-Sp sadness

'ta-ci mu ro . 57. tihktaar 'ta-si ka ti-raa na* the na*
become-v is At sadness is-v At one-day At he At

"laa-si 'yah-wa ih-me ki .) 'tihm-ri*" pih-si* 'mahn-ci mu
hide-v go-v is-v or house-in say-v think-v is

ro . 58. ca-ce-mi ca cyohki-'cyowa-ce ka, "'kyaahng
At that-from-then that hermit-Sp-A At you

'Tu, nga* pacar-ri(N) 'yah-si* 'kha-wa-ka ')" pih-si* pih-ci
stay I bazaar-to go-v come-v-v say-v say-v

mu ro . 59. ca-ce-na* ca pompa-e cah-'cyowa-ce ka*
is At that-from-then that king-of son-Sp-A At

"'ta) 'ta)" pih-si* pih-ci mu ro . 60. ca-ce-mi
is is say-v say-v is At that-from-then

ohso ngyoh-si+ 'Tu-ci mu ro* ca-e 'yah-wa-e
(this way) look-v sit-v is At that-of go-v-v

belaw-ri(N) . 61. 'taa-la-w-ri pih-yaang-ce, the-ce, ca
time-in what-do-v-v say-if-v he-A that

mantir(N) naahng-ri - ca cyohki-'cyowa thaa+'cam pucu
temple inside-in that hermit-Sp always-E worship

'la-wa-ri 'yah-wa mraang-ci mu ro .) 62. the-ri pih-yaang
do-v-v go-v see-v is At he-to say-if

ca naahng-ri 'yah-la-'cam pin-e aa-pin mu ro .)
that inside-in go-v-E give-also not-give is At

63. ca-ce-mi the-e sam-ri sangkaa(N) 'kha-ci ro ki*
that-from-then he-of heart-in doubt come-v At or

"aacyaa* ? ca naahsaang taa 'Tih 'mu-wa ih-me .) nga-ri
Ex that inside what one is-v is-v I-to

'yah-la-'cam aa-pim-pa .)" pih-si* 'mahn-ci mu ro .
go-v-E not-give-v say-v think-v is At

64. ca-ce-mi* ca cyohki-'cyowa 'phe-la-w-ri
that-from-then that hermit-Sp (come out)-do-v-v

'yah-wa pih-we belaw-ri(N), "? cu-ce ca kuTi-e(N) -
go-v say-v time-in this-A that hut-of

thanca-'cyowa khataang than-me ')" pih-si* ngyoh-si+ 'Tu-ci
key-Sp where keep-v say-v look-v sit-v

mu ro . 65. 'Tu-wa-ce ka* ca cyohki-ce ouhpro-e(N) kyaah
is At sit-v-v At that hermit-A hut-of place

'phiri* 'Tih-ri khyap-si than-si mu ro . 66. ca-ce-mi
upon one-on fasten-v keep-v is At that-from-then

cyohki-'cyowa 'yah-ci mu ro . 67. 'kohmnaangte 'prahn-si
hermit-Sp go-v is At (a moment) wait-v

mi, ca kolaa-'cyowa-ce, cu thanca-'cyowa, kin-ci mu ro
At that boy-Sp-A this key-Sp take-v is At

'tih* ca - La-thaan-'cyowa-ri(N) thung-pa-ri 'yah-ci mu .
At that god-place-Sp-to open-v-v go-v is

68. thung-si* naahsaang ngyoh-wa-ce ka* 'pahy-'cam+ mahaa
open-v inside look-v-v At very-E great

kaali(N) La 'mu-wa ih-mu ro* ca naahsaang .) 69. ca-e
black god is-v is-v At that inside that-of

kyopro aangse ka* kolaa = 'ngaah-we = Ta = thaa-ci-wa =
there towards At boy five-of head cut-v-v

cyun-si than-si 'mu-wa ih-mu ro .) ca koThaa(N) ka
(hang up-v keep-v is-v is-v At that room At

kaa-e = kaa-ce-'cam* tum-ci-we koThaa 'Tih 'mu ih-mu ro .
blood-of blood-by-E (wrap up-v-v room one is is-v At

70. ca-ce-na ca kolaa-ce ngihm-pa-'cyowa 'Tih na ki
that-from-then that boy-A fear-v-Sp one At or

'kahti nam-pa 'Tih 'ta-ci mu ro . 71. ohso
(how much) surprise-v one become-v is At (that way)

corpo kyopro ngyoh-wa-ce ka ca kolaa = Ta = thaa-ci-wa
here there look-v-v At that boy head cut-v-v

'ngaah-ce ka* ngye-ci mu ro ; 72. "aamo+ 'sakice cu
five-A At laugh-v is At Ex again this

'uhrTunge 'Tih 'kha-ci mu .) 'taah cu-e-'cam si-wa naahli
fool one come-v is now this-too-E die-v will

naama ')" pih-si* ngye-ci mu ro . 73. ca-ce-mi* ca
tomorrow say-v laugh-v is At that-from-then that

pompa-e cah-'cyowa yahmcan 'ta-ci 'mu-ci* "aamo .) ? taa
king-of son-Sp strange become-v is-v Ex what

pih-wa ih-me" pih-si 'mahn-ci mu ro ') 74. cyuhri ka* the
say-v is-v say-v think-v is At finally At he

na* ngyoh-si+ 'Tu-ci mu ro . 75. ca-ce-mi ca Ta
At look-v sit-v is At that-from-then that head

'ngaah-wa-'cyowa-ce ka* "e ') nah ngyen-o) naama
five-s-Sp-A At Ex ear follow-v tomorrow

'kyaahng-ri-e-'cam say .) cu cyohki-ce .) 76. naama
you-to-also-E kill this hermit-A tomorrow

chaywa 'preh ih-mu .) cu-ce chaywa 'preh-ri
(half moon) eight is-v this-from (half moon) eight-in

'yohm-na-ri say-wa ih-mu .) 77. ca 'ta-wa-ce,
all-s-to kill-v is-v that is-v-v

'kyaahng-ri-e-'cam naama mantir naahsaang say-wa-ri 'paah .)
you-to-also-E tomorrow temple inside kill-v-v bring

78. ca 'paah-wa kaahng-ri ca cyohki-ce 'kyaahng-ri*
that bring-v time-in that hermit-A you-to

"ohso 'la-si* chyaa phul-wa ')" pih-si pih .)
(this way) do-v bow offer-v say-v say

79. ca-ce-na, "nga na aa-'rah ') ? 'khacyu 'la-si phul-wa
that-from-then I At not-know how do-v offer-v

ih-me ')" pih-si* pih-to .) 80. ca-ce-mi, "Lap-si
is-v say-v say-v that-from-then learn-v

pin-o-le)" pih-si* kur 'la-wa belaw-ri(N) ') te cu
give-v-v say-v bend do-v time-in look this

kohca-ce-'cam the-e khaa-ri pun-o 'tih* 81. ca-ce-mi,
knife-by-E he-of neck-in stab-v At that-from-then

the si .) 82. ca-ce-mi the-e ca kaa La-Lap
he die that-from-then he-of that blood hot-hot

'tohto-'cyowa ngi 'ngaah-ri ohso 'la-si phor-si
(up to)-Sp we five-to (like that) do-v (put on)-v

pin-o 83. ca-ce-na* ngi-e-'cam mih 'ta ')
give-v that-from-then we-also-E man become

'kyaahng-e-'cam si-la aa-to)" pih-si, pih-ci mu ro .
you-also-E die-v not-need say-v say-v is At

84. ca-ce-mi* ca pompa-e cah-'cyowa-ce "'ta) 'ta)"
that-from-then that king-of son-Sp-A is is

pih-si* pih-ci mu ro . 85. ca-ce-na* 'phe-la-w-ri
say-v say-v is At that-from-then out-do-v-v

'kha-si* 'mraakhaa tor-ci mu ro . 86. thanca ka cari-'cam
come-v door shut-v is At key At there-E

khyap-si* than-ci mu ro . 87. 'ohte-ri ka*
fasten-v keep-v is At (that much)-in At

cyohki-'cyowa* 'ngyese = 'ngyese = ye-si* 'kha-ci mu ro .
hermit-Sp evening evening return-v come-v is At

88. 'kha-si na, "e, 'aale* 'kyaahng - chyo)
come-v At Ex (younger brother) you (come on)

'taah naama na 'kyaahng ca thaan(N) naahng-ri cyahl-wa-ri
now tomorrow At you that place inside-in worship-v-v

'yah-wa ih-mu .) 89. ca 'ta-wa-ce* naama nohngo-ri
go-v is-v that is-v-v tomorrow morning-in

yo+na re-si*   aang Thu-ko = Ta-caah yaa pahle Thu-ko =
early (get up)-v body wash-v   head-pl hand foot wash-v

kon   'toh-ko = naama   chaywa   'preh = ih-mu .)
clothes change-v tomorrow (half moon) eight   is-v

90. 'kyaahng cohri 'tohto ca   La-thaan(N) cyahl-wa-ri
    you   now   (up to) that god-place   worship-v-v

'yah-si aa-reh ') 91. naama   cyahl-wa pin-cyo ow ')"
 go-v   not-is   tomorrow worship-v give-v At

pih-si* pih-ci mu ro . 92. "'ta) 'ta)" pih-si* pih-ci mu
say-v   say-v is At   is   is   say-v   say-v is

ro . 93. ca-ce-na   nohngo yo+na ca   kolaa-'cyowa
At   that-from-then morning early that boy-Sp

mi ') "? 'khayaang nam   naahng-pa 'tih ca   cyohki-ri
At   when   darkness lift-v   At that hermit-to

say-wa ')" pih-si, sam-ri   'mahn-ci mu ro . 94. ca-ce-
kill-v   say-v   heart-in think-v is At   that-from-

mi   naama   nohngo yona re-si*   li-caah Thu-ci mu ro =
then tomorrow morning early (get up)-v face-pl wash-v is At

Ta-caah aang-caah 'yohm Thu-ci mu ro = 95. ca-ce-na,
head-pl body-pl   all wash-v is At   that-from-then

mehnto-caah 'thu-si 'paah-si, phal-phul-caah(N) pucu-e
flower-pl   pick-v bring-v fruit-pl   worship-of

samaan-caah(N) 'yohm Thyaak(N) 'la-si pin-ci mu ro ')
utensil-pl   all exactly   do-v give-v is At

96. ca-ce-na   cyohki-'pre La-thaan naahsaang 'yah-ci
    that-from-then hermit-with god-place inside   go-v

mu ro . 97. ca   La-thaan naahsaang 'yah-si na, ca   'ngihn
is At   that god-place inside   go-v   At that day

na ca   Ta   'ngaah-wa-'cyowa-ri partaa(N) 'Tih pun-si khap-si
At that head five-s-Sp-to   curtain   one put-v cover-v

than-ci mu ro ') 98. the-e sam-ri   na "aachyaa .) tila
keep-v is At   he-of heart-in At Ex   yesterday

curi Ta   'ngaah 'mu-ci .) 'tingi na aa-rah-mu .) ? khataang
here head five   is-v   today At not-is-v   where

'pohr-ci-wa   ih-me ')" pih-si* 'mahn-ci mu ro ') sung
(take away)-v-v   is-v   say-v   think-v is At   mouth

cyum 'Tu-ci mu ro . 99. 'ohte-ri ka, ohso
silent sit-v is At (that much)-in At (that way)

ye 'la-si ngyoh-wa-ce ka lise paana 'Tih-ri ka*
aslant do-v look-v-v At behind side one-in At

mraang-ci mu ro ; 100. "cu-ce nga-ri say-wa)" pih-si,
see-v is At this-A I-to kill-v say-v

"mraang-yaang-ce ngihn" pih-si ') "calaak(N) 'la-si chum-si
see-if-v fear say-v clever do-v hide-v

than-si mu)" pih-si* 'mahn-ci mu ro . 101. 'ohte-ri
keep-v is say-v think-v is At (that much)-in

ka* ca cyohki-'cyowa-ce "chyo ') 'aale
At that hermit-Sp-A (come on) (younger brother)

'kyaahng cu pahtti(N) 'mra-ko ') 102. ca-ce-na,
you this lamp light-v that-from-then

'kyaahng curi chyaa phul-o chyo ')" pih-si* pih-ci mu ro .
you here bow offer-v (come on) say-v say-v is At

103. pahtti 'mra-si* taa 'la-si na, "nga na chyaa na phul-la
lamp light-v what do-v At I At bow At offer-v

aa-rah* ? 'khacyu 'la-si chyaa phul-wa ih-me* chyaa phul-wa-
not-know how do-v bow offer-v is-v bow offer-v-

'cyowa nga na 'uhcyuwe tahrpaar-ri(N) 'Tu-ci-we mih, chyaa
Sp I At such palace-in live-v-v person bow

phul-wa pih-we ngohm aa-yaang ')" pih-si* pih-ci mu ro .
offer-v say-v knowledge not-get say-v say-v is At

104. "ohso+ 'la-si kur 'la-si phul-o aang ')" pih-si
(that way) do-v bend do-v offer-v At say-v

ca cyohki-'cyowa kur 'la-wa-ce, ca-ce* kohca-ce-'cam
that hermit-Sp bend do-v-v that-A knife-by-E

khaa-ri pun-si, cyohki-'cyowa-ri say-ci mu ro ')
neck-in stab-v hermit-Sp-to kill-v is At

105. ca-ce-na ca kaa-'cyowa, partaa plin
that-from-then that blood-Sp curtain (at once)

khyaa-si* ca kolaa 'ngaah-ri sor-si pin-ci mu ro ')
(throw away)-v that boy five-to sprinkle-v give-v is At

106. ca-ce-na ca kolaa 'ngaah-na-'cam* 'ngongo mih
that-from-then that boy five-s-E before man

'khacyuwa 'mu-la* ca-cyuwa-'cam 'ta-ci mu ro ;
how is-v that-alike-E become-v is At

107. 'ta-si na* ca 'ngaah-ce, "'kyaahng-ri* 'ohrce ')
become-v At that five-A you-to thanks

'kyaahng-ce 'la-wa-ce ngi 'ngaah-na-'cam so-ci .) pih-yaang*
you-A do-v-by we five-s-E live-v say-if

'kyaahng-ri tahna+ tahna ngi - 'kyaahng-e 'kuhn(N) 'khayaang-e
you-to many many we you-of quality when-also

mle-wa aa-reh)" pih-si 'pahy-'cam lo ki-ci mu ro ;
forget-v not-is say-v very-E feeling well-v is At

108. ca-ce-na lo ki-si na, ohso 'la-si* ca
that-from-then feeling well-v At (that way) do-v that

'ngaah-na-'cam, "chyo 'taah* syuh-to ow ')" pih-si,
five-s-E (come on) now stay(h)-v At say-v

'thama raahng raahng-e yuhl-ri ye-si* 'yah-ci mu ro .)
they own own-of village-in return-v go-v is At

109. ca pompa-e cah-'cyowe, cyohki-ri say-si* the-e, "'taah
that king-of son-Sp hermit-to kill-v he-too now

'tihm-ri 'yah-wa)" pih-si, ye-si* 'kha-ci mu ro .
house-in go-v say-v return-v come-v is At

110. 'kha-maa 'kha-maa na* 'kyahm-ri* yuhl 'waah+
come-v come-v At way-in village so

'tho-wa 'Tih-ri ka tohngye-ci mu ro* the na ') 111. cari
big-v one-in At reach-v is At he At there

tohngye-si ka* ohso ngyoh-wa-ce ka* pasal-caah-ri
arrive-v At (that way) look-v-v At shop-pl-in

mlah-caah = plaa 'la-we 'tayaa = Tahw-caah = ca-ce
rice-pl vegetable do-v potato spinach-pl that-from

'yohm naang = naang = 'mu-wa .) 112. tehwe mih ka 'Tih-e
all full full is-v but man At one-also

aa-rah-wa = 113. 'tihm-e 'tho-wa 'tho-wa-caah-'cam*
not-is-v house-also big-v big-v-pl-E

pasal-e ka t+ahna 'mu-we kyaah 'Tih-ri tohngye-ci mu ro .
shop-too At many is-v place one-in arrive-v is At

114. ca-ce-na the na 'pahy-'cam yahmcan 'ta-ci mu
that-from-then he At very-E bewildered become-v is

ro . 115. "aamo .) taa ih-me* 'ohte 'tho-we yuhl
At Ex what is-v (so much) big-v village

'Tih-ri* 'tihm-e 'ohte 'tho-wa-caah = pasal-caah-e-'cam
one-in house-too (so much) big-v-pl shop-pl-too-E

'mu-wa = tehwe mih ka 'Tih-e aa-rah-wa) aacyaa)
is-v but man At one-too not-is-v Ex

? cu-ri-we mih-caah khataang 'yah-ci-wa ih-me .) ? taa
this-in-of man-pl where go-v-v is-v what

'ta-ci-wa ih-me .)" pih-si* 'pahy-'cam yahmcan 'ta-ci
become-v-v is-v say-v very-E bewildered become-v

mu ro* the na ') 116. 'ohte-ri na, pompa-e tahrpaar-
is At he At (that much)-in At king-of palace-

'cyowa 'Tih mraang-ci mu ro . 117. ca naahsaang
alike one see-v is At that inside

saraasar(N) 'yah-ci mu ro . 118. 'yah-wa-ce ka, mrin
(straight away) go-v is At go-v-v At woman

kolaa 'kahti+ kyoh-wa 'Tih* 'nahnngyaa-ri 'nuh-si,
child (how much) beautiful-v one bed-in sleep-v

si-si* 'Tu-ci mu ro . 119. ca-ce-na* ca mrin
die-v sit-v is At that-from-then that woman

kolaa-e Ta resaang ka - 'mahr-e taah-sin 'Tih te caati-e(N)
child-of head near At gold-of hit-wood one and silver-of

taah-sin 'Tih* cyun-si 'mu ih-mu ro . 120. ca-'cyowa
hit-wood one (hang up)-v is is-v At that-Sp

ka* "? taa ih-mu ro)" pih-yaang-ce, ca - 'tuhy-syaa-caah-ce
At what is-v At say-if-v that giant-female-pl-A

cari - si-na 'la-ci-wa ih-mu ro .) 121. 'taa-la-w-ri
there die-v do-v-v is-v At what-do-v-v

pih-yaang-ce, ca yuhl-ri-we mih 'yohm-'cam* ca
say-if-v that village-in-of people all-E that

tuhy-caah-ce say-si* cihn-ci-wa ih-mu ro .) 122. khaali(N)
giant-pl-A kill-v finish-v-v is-v At only

ca mrin kolaa 'Tih-Ti Thi-ri, 'tuhy-syaa 'khuyu
that woman child one-one only-to giant-female (old woman)

'Tih-ce, "'cahme 'la-wa*" pih-si* 123. ca-ce-mi,
one-A daughter make-v say-v that-from-then

'ngyese ka* 'thama cangkal-caah-ri 'yah-si, ca-ri 'mu-we -
evening At they jungle-pl-in go-v that-in is-v

lulu-caah = ta-caah = pho-caah* taa taa 'mu-me 'yohm say-si*
cow-pl horse-pl deer-pl what what is-v all kill-v

'paah-wa ih-mu ro .) 124. ca-ce-mi 'ngyese ye-si
bring-v is-v At that-from-then evening return-v

'kha-si, ca mrin-'cyowa-ri 'mahr-e taah-sin-ce* thur-si
come-v that woman-Sp-to gold-of hit-wood-by touch-v

pin-yaang-ce* so-wa ih-mu ro .) 125. 'sakice ohso
give-if-v alive-v is-v At again (that way)

'la-si 'Tu-si* nampal thaa 'Tu-ci = 'ca-ci = 126. 'sakice
do-v sit-v night full sit-v eat-v again

naama nohngo yona 'ta-ci, 'sakice re-si* 'thama
tomorrow morning early is-v again (get up)-v they

Tohng-ri 'yah-wa-e belaw-ri(N) 'sakice ca mrin-'cyowa-ri*
forest-in go-v-of time-in again that woman-Sp-to

'mahr-e taah-sin-ce thur-si+ pim-pa ih-mu ro* 127. ca
gold-of hit-wood-by touch-v give-v is-v At that

'mahr-e taah-sin-ce thur-ci pih-yaang ka, ca mrin-'cyowa,
gold-of hit-wood-by tough-v say-if At that woman-Sp

si-wa ih-mu ro . 128. ca-ce-na caati-e taah-sin-ce
die-v is-v At that-from-then silver-of hit-wood-by

thur-si pin-yaang ka, so-wa ih-mu ro .
touch-v give-if At alive-v is-v At

129. 'ohte-ri ka* ca pyung kolaa-'cyowa* "aamo .)
(that much)-in At that man child-Sp Ex

taa kyoh-wa-e mrin 'Tih si-ci-wa ih-me .) aamo ? taa
that beautiful-v-of woman one die-v-v is-v Ex what

ih-me)" pih-si* 130. resaang 'yah-wa-ce ka* caati-e
is-v say-v near go-v-v At silver-of

taah-sin-'cyowa phatryaakay(N) pohp te-ci mu ro*
hit-wood-Sp (with noise) (at once) fall-v is At

131. thur-si, ca-ce-na* mrin kolaa-'cyowa* so-ci mu
touch-v that-from-then woman child-Sp alive-v is

ro . 132. so-si na* "aamo .) 'aacyo ? 'kyaahng
At alive-v At Ex (elder brother) you

khataang-ce cyohng-ci-wa) 133. curi na 'pahy+ tuhy-caah-ce
where-from come(h)-v-v here At very giant-pl-A

ngi 'yohm-'cam say-si ') ngi-e yuhl-ri na tong-la
we all-E kill-v we-of village-in At destroy-v

cihn-ci ') ? 'kyaahng 'khacyu 'la-si cyohng-la ')" pih-si*
finish-v you how do-v come(h)-v say-v

me-ci mu ro . 134. pih-wa-ce ka* "nga na 'kha-maa* 'kha-maa*
ask-v is At say-v-v At I At come-v come-v

curi ka tohk-ci .) 135. mih 'Tih-e-'cam toh-si aa-reh nga-ce
here At arrive-v man one-also-E meet-v not-is I-A

tuhy 'Tih-e toh-si aa-reh) 136. aamo .) ? taa ih-me*
giant one-too meet-v not-is Ex what is-v

pih-si nga na 'pahy-'cam yahmcan 'ta-ci, cu tahrpaar
say-v I At very-E bewildered is-v this palace

'tho-wa 'Tih mraang-si cu naahsaang 'kha-ci, 'kha-wa-ce ka*
big-v one see-v this inside come-v come-v-v At

'kyaahng 'nuh-si 'Tu-ci-wa mraang-pa-ce nga-ce ohso-wa
you sleep-v sit-v-v see-v-v I-A (that way)-s

ngyoh-ci-wa ')" pih-si* pih-ci mu ro . 137 ca-ce-na -
look-v-v say-v say-v is At that-from-then

"aamo .) 'aacyo) ? taa 'la-wa* nga-e na 'yohm-'cam
Ex (elder brother) what do-v I-of At all-E

tong-si pin-ci .) pih-yaang-ce, ? cu tuhy-caah-ri
destroy-v give-v say-if-v this giant-pl-to

'khacyuwa 'la-si say-la kham-pa ')" pih-si* me-ci mu ro .
how do-v kill-v can-v say-v ask-v is At

138. me-si na) "'kyaahng-ce cu 'tuhy-syaa 'khuyu-'cyowa-ri*
ask-v At you-A this giant-female (old woman)-Sp-to

me-ko .) ? 'nahma-caah-e kal(N) taa-ri 'mu-wa .) pih-si
ask-v you-pl-of soul what-in is-v say-v

me-ko .) 139. ca-ce-na, the-ce kal-'cyowa* pih-si
ask-v that-from-then she-A soul-Sp say-v

pin ') pih-ci pih-yaang-ce, ca-ce-mi 'ngyaahng
give say-v say-if-v that-from-then we

cu-caah-ri say-wa-e - cuhkti(N) 'Tih 'la-cyo ')" pih-si, pih-ci
this-pl-to kill-v-v plan one do-v say-v say-v

mu ro . 140. ca-ce-na* "aN(N)* 'ta) 'ta)" pih-si*
is At that-from-then yes is is say-v

pih-ci mu ro ') 141. ca-ce-mi ca mrin kolaa-'cyowa-ri
say-v is At that-from-then that woman child-Sp-to

'sakice, 'mahr-e taah-sin-ce ohso thur-si pin-ci mu
again gold-of hit-wood-by (like that) touch-v give-v is

ro ') the ka si-ci-wa-'cyowa 'la-si* 'nuh-si 'Tu-ci mu ro ')
At she At die-v-v-Sp do-v sleep-v sit-v is At

142. ca pyung-'cyowa ka 'yah-si, lise 'Tih-ri laa-si
that man-Sp At go-v behind one-at hide-v

'Tu-ci mu ro . 143. ca-ce-na 'ngyese 'ngyese 'ta-wa-ce
sit-v is At that-from-then evening evening become-v-v

na tuhy 'yohm-'cam ye-si 'kha-ci mu ro ')
At giant all-E return-v come-v is At

144. (don't stop me/ kaaraang kurung kay
(sound word) (sound word) talk

te-si* lahsyuwa-ce ka 'meh-e Ta naa-si* lahsyuwa-ce ka mih-e
fall-v someone-A At cow-of head carry-v someone-A At man-of

thun naa-si* / 'kha-wa-'cyowa ca pompa-e cah-'cyowa-ce
corpse carry-v come-v-Sp that king-of son-Sp-A

mraang-ci mu ro . 145 mraang-si ka, tuhy pih-we-'cyowa
see-v is At see-v At giant say-v-Sp

"cu-caah-'cam ihm-pa chay mu 'taah)" pih-si* the na ngihn-si
this-pl-E is-v Asp is now say-v he At fear-v

laa-si* 'Tu-ci mu ro . 146. 'ohte-ri na ca
hide-v sit-v is At (that much)-in At that

'tuhy-syaa 'khuyu-'cyowa ') ca tahrpaar naahsaang 'yah-si*
giant-female (old woman)-Sp that palace inside go-v

caati-e taah-sin-'cyowa-ce thur-si pin-ci, ca mrin
silver-of hit-wood-Sp-A touch-v give-v that woman

kolaa-'cyowa-ri so-na 'la-ci mu ro . 147. ca-ce-na*
child-Sp-to alive-v do-v is At that-from-then

"e) picyaang) nga-e Ta-ri sye 'thu-ko-le)" pih-si*
Ex (younger sister) I-of hair-in louse pick-v-v say-v

pih-ci mu ro . 148. ca-ce-mi sye 'thu-wa-ce ka,
say-v is At that-from-then louse pick-v-v At

mi-kyu thep thep 'la-si na* ca 'khuyu-e koh-ri
eye-water drip drip do-v At that (old woman)-of shoulder-on

ka* 'yah-na 'la-ci mu ro . 149. "? 'taa-la-w-ri Taa-la*
At go-v do-v is At what-do-v-v weep-v

'kyaahng ') ? 'kyaahng-ri taa 'tuhngkal 'kha-me ') aape ')
you you-to what sorrow come-v Ex

? taa mahnngi aa-rah-we Taa-si 'Tu kolaa 'Tih ih-me)"
what reason not-is-v weep-v sit child one is-v

pih-si* pih-ci mu ro . 150. "'kyaahng 'mu 'tohta na+, nga
say-v say-v is At you is until At I

'kyaahng-'pre 'Tu .) 151. 'tih nga-e cyuhni(N) ki-na
you-with stay At I-of life well-v

'la-si-'cam 'yahr . 152. 'kyaahng si-ci belaw(N) na* nga
do-v-E go you die-v time At I

na cu - tuhy-caah 'yohm-ce nga-ri ohso-na-'cam say ')"
At this giant-pl all-A I-to (that way)-s-E kill

pih-yaang-ce* "? 'kyaahng-e kal taa-ri 'mu-wa* mom)
say-if-v you-of soul what-in is-v grandmother

153. ca sung-o, ca-ce-mi 'kyaahng si-wa kaahng-ri
that tell(h)-v that-from-then you die-v time-in

nga-e-'cam* 'kyaahng-'pre-'cam* si-wa-ri 'kha-wa-ka)" pih-si*
I-also-E you-with-E die-v-v come-v-v say-v

pih-ci mu ro . 154. "e, 'kahti+ pha na aa-toh-we
say-v is At Ex (how much) husband At not-meet-v

kay te-we kolaa 'Tih ih-me) ? 'kyaahng-e sam-ri taa
talk fall-v child one is-v you-of heart-in what

'mahn-me* ngi na si-yaang-ce 'tih-tu-maa-'cam si .)
think-v we At die-if-v one-time-in-E die

155. 'Tih 'ngih 'la-si aa-si* ngi tuhy 'yohm+pe kal na
one two do-v not-die we giant all-of soul At

kyaah 'Tih-ri-'cam mu)" pih-si* pih-ci mu ro . 156. "ohso
place one-in-E is say-v say-v is At (that way)

pih-yaang mom* ca kal-'cyowa taa-ri 'mu-wa 'tih mi
say-if grandmother that soul-Sp what-in is-v At At

ona) sung-o-le nga-ri ')" pih-si* pih-ci mu ro .
At tell(h)-v-v I-to say-v say-v is At

157. ca-ce-mi*   "aape, ? ca   kal pih-si taa 'la-wa
     that-from-then Ex   that soul say-v what do-v

'kyaahng-ri ')" pih-si pih-ci mu ro .   158. "aa-ihn o ')
 you-to   say-v say-v is At   not-is At

nga-e-'cam si-wa 'ta-le mom-caah   si-wa-e 'ngihn)"
I-also-E   die-v is-v grandmother-pl die-v-of day

pih-si pih-ci mu ro .   159. "ohso   pih-yaang nah ngyen
say-v say-v is At   (that way) say-if   ear follow

te) ngi-e kal-'cyowa taa-ri 'mu pih-yaang-ce, cu-ce
look we-of soul-Sp   what-in is say-if-v   this-from

kyopro syor-aangse, 'tho+-wa kyu-taal   'Tih 'mu .)
there east-side   big-v   water-lake one is

160. ca   kyu-taal-e   kuhng-ri taah 'Tih 'mu .)   161. ca
     that water-lake-of middle-in pole one is   that

taah-'cyowa thaa-ci pih-yaang-ce, ngi 'yohm si ') si-wa na,
pole-Sp   cut-v   say-if-v   we   all die   die-v At

ca   taah-'cyowa 'tih-tu-maa-'cam thaa-la kham-la myaang ')
that pole-Sp   one-time-in-E   cut-v   can-v   must

162. thaa-ci pih-yaang-ce, cari 'kohy som   phe =   'kohy
     cut-v   say-if-v   there bee three (come out) bee

som-pa-'cyowa-ce 'Tih mu-ri pyuhr = 'Tih sa-ri   'yahr =
three-s-Sp-from   one sky-in fly   one ground-in go

'Tih ka ca   par-ri   'kha ')   163. 'oh-ca par-ri
 one At that middle-in come   that middle-in

phye-wa-'cyowa-ri* prohng   say-la kham-ci pih-yaang-ce ngi
(come out)-v-Sp-to (at once) kill-v can-v   say-if-v   we

'yohm-'cam si ')   164. tehwe say-la aa-kham-ci pih-la-na ca
 all-E   die   but kill-v not-can-v say-v-if that

mih-'cam si ')" pih-si* pih-ci mu ro .   165. "aN(N)," pih-si*
man-E   die   say-v   say-v is At   yes   say-v

pih-ci mu ro*   166. ca-ce-na*   sung cyum   'Tu-ci mu ro .
say-v is At   that-from-then mouth silent sit-v is At

167. ohso   'la-si na 'ngyese-'pre 'Tu-si 'thama 'yohm
     (that way) do-v   At evening-with sit-v they   all

'ca-wa-caah 'ca-ci mu ro ')   168. ca-ce-na   'thama
 eat-v-pl   eat-v is At   that-from-then they

'yohm 'nuh-ci mu ro .)   169. ca-ce-na   naama   nohngo
 all sleep-v is At   that-from-then tomorrow morning

yo+na re-si*   'sakice ca   tuhy-caah 'yohn-'cam 'yah-ci
early (get up)-v again that giant-pl   all-E   go-v

mu ro* 'phe-la-w-ri ')   170. 'ohte-ri   na 'sakice ca
is At (come out)-do-v-v   (so much)-in At again that

mrin kolaa-'cyowa-ri* caati-e   taah-sin-ce thur-si si-na
woman child-Sp-to   silver-of hit-wood-by touch-v die-v

'la-ci mu ro .   171. ca-ce-na*   'yah-ci mu ro, 'yah-si
 do-v is At   that-from-then go-v   is At   go-v

na, ca   pyung kolaa-'cyowa 'kha-ci mu ro .   172. 'kha-si
At that fellow child-Sp   come-v is At   come-v

ka* 'mahr-e taah-sin-ce thur-si so-na   'la-ci mu ro,
At gold-of hit-wood-by touch-v alive-v do-v is At

173. ca-ce-na*   "? 'kyaahng-ce me-la 'tih mi ca ')"
     that-from-then   you-A   ask-v At At that

pih-wa-ce ka* "me-ci)" pih-si pih-ci mu ro .   174. "aN(N),
say-v-v   At   ask-v   say-v say-v is At   yes

cu   kyopr-aangse -   syor-aangse* taal 'tho-wa 'Tih 'mu ro ')
this (over there)-side east-side   lake big-v   one is At

175. 'oh-cari   taah 'Tih mu ro, ca   taah-'cyowa 'tih-tu-maa-
     over-there pole one is At that pole-Sp   one-time-in-

'cam thaa-la kham-ci pih-yaang cari* 'kohy som   phe
 E   cut-v   can-v   say-if   there bee three (come out)

ro, ca   som-pa-'cyowa phe-wa-ce   'Tih ka sa-ri   'yahr
RS that three-s-Sp   (come out)-v-v one At ground-in go

ro, par-ri   'kha-wa-'cyowa ka tilame aa-'ngyeh-na 'la-si
RS middle-in come-v-Sp   At latter not-spill-v do-v

say-la kham-ci pih-yaang, 'thama 'yohm-'cam si ro ')" pih-si
kill-v can-v   say-if   they   all-E   die RS   say-v

pih-ci mu ro .   176. ohso   pih-yaang-ce "naama
say-v is At   (that way) say-if-v   tomorrow

ohso-'cam   'la-cyo ')" pih-si* pih-ci mu ro .   177.
(that way)-E do-v   say-v   say-v is At

ca-ce-na,   the-ce ca   caati-e* taah-sin-ce thur-si
that-from-then he-A   that silver-of hit-wood-by touch-v

pin-ci, ca mrin kolaa-'cyowa-ri si-na 'la-ci mu ro, 'tih
give-v that woman child-Sp-to die-v do-v is At At

'yah-ci mu ro ') 178. 'yah-si na* ca pyung-'cyowa ca-e
go-v is At go-v At that fellow-Sp that-of

naama-'cyowa - ca - taah 'mu-we kyaah-ri* syor-aangse 'yah-ci
tomorrow-Sp that pole is-v place-v east-side go-v

mu ro . 179. 'yah-si na* ca kyu-e kuhng-ri taah 'waah
is At go-v At that water-of middle-in pole so

'tuhm-pa 'Tih mraang-ci mu ro ') 180. ca taah-'cyowa-ri*
thick-v one see-v is At that pole-Sp-to

'tih-tu-maa-'cam ta-ce-'cam pun-ci mu ro* 181. ca-ce-mi
one-time-in-E ax-by-E cut-v is At that-from-then

'rahl 'yah-ci mu* thaa-ci mu ro ') 182. ca-ce-na*
(fall over) go-v is cut-v is At that-from-then

'kohy som phe-ci mu ro ') 183. 'Tih ka mu-ri
bee three (come out)-v is At one At sky-in

'yah-ci mu ro, 'Tih ka sa-ri 'yah-ci mu ro ') 184. ca
go-v is At one At ground-in go-v is At that

par-ri 'kha-ci-wa-'cyowa ka Thyaappay(N) chyu-ci ka tilame
middle-in come-v-v-Sp At exactly catch-v At latter

aa-'ngyeh-na 'la-si say-ci mu ro ') 185. say-si na* ca
not-spill-v do-v kill-v is At kill-v At that

tuhy 'yohm-'cam si-ci mu ro .
giant all-E die-v is At

186. si-si na* "'ohte 'ta-yaang 'taah ca tuhy
die-v At (so much) become-if now that giant

'yohm si-si mu*" pih-si 'mahn-si* ca pompa-e cah-'cyowa
all die-v is say-v think-v that king-of son-Sp

'pahy-'cam lo ki-si* tahrpaar-ri 'kha-ci mu ro .
very-E feeling well-v palace-to come-v is At

187. 'kha-si ka, ca mrin kolaa-'cyowa-ri* 'mahr-e
come-v At that woman child-Sp-to gold-of

taah-sin-ce thur-si pin-ci mu ro ') 188. ca-ce-na ca
hit-wood-by touch-v give-v is At that-from-then that

re-ci mu ro* 189. ca-ce ka, "aamo .) 'aacyo)
(get up)-v is At that-from At Ex (elder brother)

our prince, we will keep him hidden. 31. "Yes, yes," they all said and held counsel, and this boy was brought, dressed up with the royal clothes, and then they gave him. 32. They gave him, and the hermit took him along with him and went. 33. On the way the hermit decided to test him: "You see, this is a dangerous path; but it is also the short way, and by it we can reach much more quickly. Now shall we take this path or shall we take the safe but long path?" he asked him. 34. "Oh, who would take such a dangerous path? 35. Even if it is rather long, it is still better to take the safe way. It doesn't matter if it takes longer!" the boy replied. 36. He talked this way. 37. And by that the hermit found out that this could never be the king's son, and he returned to the palace and brought the boy to give him back. 38. He came and said: "This is not your son. You must give me your own son!" 39. The king and the queen became extremely frightened. 40. "Oh dear, dear, what can we do now?" they said, and finally they were forced to give him. 41. So they gave him, and the hermit took him and went towards the jungle. 42. They went and at the same place he asked again: "Hey, brother, see, by this dangerous path we can reah quickly. Shall we take this dangerous path, or shall we go by another safe way that will take us much longer?" 43. "Even if this is a dangerous way, if we can reach more quickly, then it is better to take this one," the son of the king replied. 44. And so they took the dangerous path. 45. They went and the hut of the hermit was in the middle of the jungle. 46. And they arrived there. 47. When they arrived, the hermit said: "This is our house; come in, sit down." 48. And they sat down. 49. "Today you can rest; but starting from tomorrow you will have to prepare all my things for the worship. 50. In the morning get up early, wash your face and hands and legs! Then go into the jungle and pick flowers and fruit and bring them in!" the hermit told the boy. 51. "All right, all right," he replied.

52. That day he sat inside and made himself comfortable. 53. The following day he got up early, washed his face, hands and legs, and when he had washed, he went into the jungle to pick flowers. 54. He picked the flowers and the fruit and prepared everything nicely and brought it. 55. He used to do this every day, and this way two, three months went by.

56. And then the son of the king became very bored. 57. He was so unhappy that one day he started thinking: "Shall I run off and go home, or what?" 58. Then the hermit told him: "You stay here; I'm going to the bazaar but will be back soon!" 59. "All right, all right," replied the prince. 60. And when he left he sat there and watched him. 61. He always saw the hermit go into the temple to carry out his worship; 62. but he never allowed him to go inside. 63. And so doubts had come up in his heart: "Well, what could be in there that he doesn't allow me to go inside?" he wondered. 64. And so when the hermit was going away, he sat and watched him to find out where

he put the key of the hut. 65. While he sat there watching, the hermit hid it in some place upon the hut. 66. And then the hermit went. 67. The boy waited a moment; then he got the key and went to open this worshipping place. 68. When he looked inside, he saw a big idol of Maha Kali in there. 69. And there, beside it were hanging the chopped-off heads of five boys; and the room was smeared with blood all over. 70. The boy became frightened and was extremely startled. 71. As he looked around, the chopped-off heads of the five boys laughed at him. 72. "Hoho, another one of these fools has come! Now this one will die too, tomorrow," they said and laughed. 73. The prince was very much frightened: "Good heavens! What are they saying?" he wondered. 74. And he sat there and couldn't stop looking. 75. Finally the five heads started talking to him: "Hey, listen! Tomorrow he will kill you, too, this hermit. 76. Tomorrow is first half moon, and on first half moon, he kills us all. 77. Therefore, he will bring you into the temple tomorrow in order to kill you. 78. When the hermit brings you, he will tell you: 'Look this way, make a bow!' 79. Then you tell him: 'I don't know how to do this; how shall I bow down?' 80. And then ask him: 'Please show me how to do it,' and when he bends down, look, then you push this knife into his neck. 81. Then he will die. 82. And then, as long as his blood is still warm, take it and sprinkle us five with it. 83. Then we will become people again, and you will not have to die." 84. All right, all right," said the son of the king. 85. And he went out and locked the door again. 86. The key he put back to the same place. 87. Then the hermit returned late in the evening. 88. He came and said: "Mmm - my son, look, tomorrow you will be going into this temple to worship. 89. Therefore get up early next morning, go and wash your body, your head and hands and feet completely, and change your clothes. Tomorrow is first half moon. 90. Up to now you haven't gone worshipping into this temple. 91. But tomorrow I will allow you to worship." 92. "All right, all right," he replied. 93. And the next morning very early the boy thought in his heart: "When the night is over, I will kill this hermit." 94. And he got up early the next day, washed his face and hair and body and everything. 95. Then he went to pick flowers and fruit and brought them in and got everything ready for the worship. 96. Then he went into the temple with the hermit. 97. Now this day, when they came into the temple, the five heads were hidden behind a curtain. 98. "Oh, yesterday there were five heads here. Today there are none. Where have they been taken?" he wondered by himself, but he didn't open his mouth. 99. And then, holding his face aslant, he could see behind the curtain. 100. "This one will kill me if he sees my fear. I must be clever and hide it," he thought. 101. At this moment the hermit said: "Come on now, my child, light this lamp. 102. And then you bow down here, come on!" 103. He lit the lamp and then started: "I don't know how to bow down; how shall I bow down? As to bows, I have been living in a palace, and I know nothing about bowing down before anything." 104. "Look this way, you must bend down," said the hermit and bent down, and the boy seized the knife and pushed it into the neck of the hermit and killed him. 105. And then he threw the curtain aside and sprinkled the five boys with his blood. 106. Then the five became the same persons as they had been before. 107. And the five said: "Thank you very much. We five have become alive again because of what you have done; we shall never forget your bravery!" And they rejoiced. 108. They rejoiced and said to each other: "Fare well now," and each one went to his own village. 109. Having killed the hermit, the son of the king said: "Now I want to go home," and he set out. 110. As he was returning, on his way, he reached a very big village. 111. And as he looked around there, he saw that the shops were full of rice and potatoes and spinach; there was plenty of everything. 112. But there was not a single person about. 113. He came to a place with big houses and many shops. 114. And he became quite bewildered. 115. "Oh, Oh, what's that; such a big village, such big houses, and so many shops, too, but not a single person around! What has happened?" he said in his bewilderment. 116. And then he saw a house which looked like a kings palace. 117. He went into it straight away. 118. He went inside, and there he saw an extremely beautiful girl lying dead on a bed. 119. Near the head of this girl there were hanging a golden stick and a silver stick. 120. If you ask: "What had happened," this had happened: The female giants had been killing there. 121. Because the giants had killed everybody in the village, there was no one left. 122. Only this girl the female giants had spared, saying they would make her their daughter. 123. In the evening they used to go into the forests and kill all the cows and horses and deer that were there and bring them home. 124. And when they returned late, she would touch the girl with the golden stick and then she would become alive. 125. This way they sat together the whole night and feasted. 126. And the following morning they would get up early, and when they went out to the forest, she would touch the girl again with the golden stick. 127. And when this girl was touched by the golden stick, she would die again. 128. And when she was touched by the silver stick, she would become alive again.

129. Now the boy said: "Oh, what a beautiful person this dead woman is. Oh dear, what has happened?" 130. And as he went near her, the silver stick suddenly fell down. 131. It touched her, and the girl became alive. 132. When she had become alive, she exclaimed: "Oh brother, where have you come from? 133. Here everybody has been killed by the giants; they have emptied the whole village. How did you manage to come? 134. And he replied: "I have been wandering and wandering, and then I arrived here. 135. But I didn't meet a single soul, and I didn't meet any giant either. 136. And I wondered what had happened and became extremely bewildered. Then I saw this palace and came in, and when I came and looked around, I saw you sleeping here." 137. And she asked: "Oh brother, why did they destroy all my people? How could these giants be killed?" 138. She asked and he replied: "You ask this old female giant,

ask her: "In what is your soul contained?" 139. And then she may have to give away the secret about their souls. If she does, then we will work out a plan to kill them. 140. "Yes, very good," she replied. 141. And after that he touched the girl again with the golden stick, and she fell in a dead-like sleep. 142. And the boy went to hide himself behind something. 143. And then late in the evening the giants all came back.

144. They came in roaring, and the prince saw that some of them were carring cow heads, others were carring dead bodies. 145. When he saw this, he thought: "This must be them," and he was frightened and kept hidden. 146. Then the old female giant went into the palace, touched the girl with the silver stick, and made her alive. 147. And she told her: "Hey, little sister, pick the lice out of my hair for me!" 148. And then, while she was picking lice, tears dribbled down and she made them fall on the shoulders of the old woman. 149. "Why are you weeping? What is worring you? What a girl you are, to weep like that without any reason!" the old woman said. 150. "As long as you live, I will stay with you. 151. And I will have a good life. 152. But when you have died, then I will - these giants will kill me like nothing," she said and added: "In what is your soul contained, grandmother? 153. Tell me that, and then when you die I will go and die with you." 154. "Oh, what nonsense you are talking, my child; what are you thinking out in your heart? If we die, we die all at the same time. 155. We don't die one by one; the soul of all of us giants is contained in one place," the old woman said. 156. "If this is so, grandmother, in what then is this soul contained; please tell me, grandmother," the girl begged. 157. "Concerning this soul, what does it regard you?" she said. 158. But the girl didn't give up: "It's nothing, only I want to die the same day as you, grandmother." 159. "Well in that case listen, I will tell you in what our soul is contained: eastwards from here there is a big lake. 160. In the middle of this lake there is a pole. 161. If this pole is cut, we all die. One must be able to cut this pole with one stroke. 162. When it is cut off, three bees will come out there; one of these three bees will fly into the sky; one will go into the ground; and one will go into the middle space. 163. If the one who comes into the middle space can be killed at once, we all die. 164. But if he cannot kill it, that person will die," she told her. 165. "Oh, I see," the girl said. 166. And after that they kept silent. 167. And they sat together until night time, and they all ate together. 168. And then they all went to sleep. 169. The following morning they got up early, and the giants all went out again. 170. At this point they again touched the girl with the silver stick and made her dead. 171. And then they went, and the boy appeared. 172. He came and made her alive, touching her with the golden stick. 173. "Did you ask about it?" "Yes, I did," she replied. 174. "Over there - eastwards from here, there is a big lake, she said. 175. In it there is a pole, and if this pole can be cut with one single stroke, three bees will come out of it, she said, and of these three bees coming out, one will go into the

sky, one will go into the ground, and one will fly into the middle space. If the latter one can be killed without bungling, then they all will die, she said," the girl told him. 176. "Then let's do that tomorrow," he said. 177. And then he touched the girl with the silver stick and made her dead, and then he went. 178. He went and the following day this fellow went eastwards and came to that place where the pole was. 179. He came and in the middle of the water he saw this very thick pole. 180. He chopped it off with one single ax stroke. 181. And it fell down and was cut off. 182. And then the three bees came out. 183. One went into the sky, one went into the ground. 184. And that one coming out into the middle space, he snatched it precisely and killed it, without bungling. 185. When he killed it, all the giants died as well. 186. They died, and having accomplished that much, the prince thought: "Now all these giants are dying." This made him very happy, and he returned to the palace. 187. He came and touched the girl with the golden stick. 188. And she got up. 189. "Oh brother, you have come? Have you fulfilled everything?" she asked. 190. "Yes, I have fulfilled everything," he replied. "What are you thinking in your heart? Having fulfilled everything, the giants are all dying. Now you don't need to worry any more. 191. And they both rejoiced together extremely. 192. And when they went to have a look, the giants had really died. 193. As they had died, he said: "Well now, let's get married, we two, and then let's return to my village. 194. And they made a very beautiful wedding there, and then he took her along with him to the king's village. 195. And while father and mother were still mourning about their lost son, on the contrary, they saw him come with a very beautiful daughter-in-law, and their sorrows were turned into rejoicing. 196. And then there were many many ministers, and the servants and officers all came and played their instruments as loudly and as beautifully as they could, and the couple was sent into the house. 197. They ruled the country and spent a very happy life together.

18. Wisdom of Life

1. 'aale, baabu-caah(N), picyaang-caah,
(younger brother) kid-pl (younger sister)-pl

sah-na 'la-si, nah ngyen-o) 2. 'ngyaah-e khe -
good-v do-v ear follow-v we-of grandfather

mom-caah-ce - ? taa 'la-si 'mu-me .) 3. ca - sah-na
grandmother-pl-A what do-v is-v that good-v

'la-si ') 'ngyaahng-ce - ngohm yaang-la myaang .
do-v we-A knowledge get-v must

4. ngohm yaang-si, sah-na - bucyaw(N) 'la-si, 'keh
knowledge get-v good-v understanding do-v work

'la-la myaang . 5. ? taa taa 'la-si* 'kha-si 'mu-me .)
do-v must what what do-v come-v is-v

6. ? 'khacyuwa 'la-si ') 'keh 'la-si 'mu-me .) 7. sah-wa
how do-v work do-v is-v good-v

'keh, ? taa taa 'mu-me .) 8. ca-ri* aa-sah-wa 'keh*
work what what is-v that-in not-good-v work

? taa taa 'mu-me .) 9. 'kahte - aa-sah-wa 'keh 'mu-me .)
what what is-v (how much) not-good-v work is-v

'kahte 'keh sah-wa 'mu-me . 10. ca 'ngyaahng-ce,
(how much) work good-v is-v that we-A

chaan-pin(N) 'la-si, bicaar(N) than-si, 'keh 'kyuhmcan 'la-la
choosing do-v judgment keep-v work all do-v

myaang . 11. che Lap-la myaang .) sah-wa mati(N) kin-la
must book learn-v must good-v idea (take out)-v

myaang .) sah-wa buddi(N) kin-la myaang .)
must good-v wisdom (take out)-v must

12. ilam-ri(N) dyaan(N) pin-la myaang .) 13. 'yoh,
occupation-to attention give-v must thief

Taahkaa(N), patmaas(N), kharaap(N), calan-ri(N) / haTaw(N)
robber scoundrel bad custom-to remove

'la-la myaang .) 14. samae(N) pih-wa / yahmcan mu .)
do-v must time say-v strange is

15. ca-ri 'ngyaahng-ce dyaan(N) pin-si, 'keh* kyoh-wa
that-in we-A attention give-v work beautiful-v

laayen-ri(E)) 'pohr-la myaang . 16. cu sam-ri
line-in (take with)-v must this heart-in

than-si, 'keh 'kyuhmcan - 'la-we kartabbya(N) - 'ngyaah-e,
keep-v work all do-v duty we-of

mih-e kartabbya ka .
man-of duty At

Free Translation: Wisdom of Life

1. Brother, sons, and sisters, listen well! 2. How did our grandparents do it? 3. We must have a good knowledge of that. 4. Having learned it and understood it well, we must do accordingly. 5. What they did, what do we know about it? 6. How is the work done? 7. What good works are there? 8. Which are the bad works? 9. How many good things there are, and also how many bad things there are! 10. We must do all our work with discernment and judgment. 11. We must read books, and we must extract the good ideas; we must discern the wisdom in them. 12. We must pay attention to our occupation. 13. Thieves, robbers, scoundrels, and any bad practices must be eradicated. 14. This age is said to be strange. 15. Therefore, we must try carefully to adjust our behavior to a good guide line. 16. It is the duty of us human beings to keep this in our hearts and to do all our work as we ought to.

19. The Jackal and the Elephant

cu   haati(N) te* 'syala-e(N)* pe   ih-mu .
this elephant and jackal-of   story is-v

1. syomo*   syomo,   Tohng 'Tih-ri* haati(N) 'waah
formerly formerly forest one-in elephant so

'tho-wa 'mu-ci mu ro .)   2. ca-ce   'syala-caah(N)
big-v   is-v is At   that-from jackal-pl

'mu-ci-wa ih-mu ro .   3. ca-ce-mi*   ca   haati-'cyowa
is-v-v   is-v At   that-from-then that elephant-Sp

ka cipi   so+co(N) laaTa(N) 'Tih 'mu-ci-wa ih-mu ro .)
At (a little) straight dumb   one is-v-v   is-v At

4. ca   'syala-caah ka 'kaht+e-'cam Taahr-caah(N)* 'pahy
that jackal-pl   At (how much)-E dishonest-pl   very

pyaang-pa-caah 'mu-ci-wa ih-mu ro .   5. ca-ce-mi*   ca
clever-v-pl   is-v-v   is-v At   that-from-then that

'syala-caah* khataang ka kah-wa-'cam naakaa 'khu-si 'ca-wa
jackal-pl   where   At enjoy-v-E   hen   steal-v eat-v

yuhl-ri   'yah-si* ca-ce   aN(N) - naakaa-caah 'uhcyuwa-caah
village-in go-v   that-from hesit. hen-pl   (that kind)-pl

'khu-si 'khu-si 'ca-si-'cam* pho   nah-wa 'mu-ci ro .)
steal-v steal-v eat-v-E   stomach raise-v is-v   At

6. ca-ce-mi*   ti-raa mi 'ca-wa-la aa-yaang-si*
that-from-then one-day At eat-v-v   not-get-v

'pahy-'cam 'ta-ci   mu ro ;   7. pho   Then-si si-wa
very-E   become-v is At   stomach hungry-v die-v

cyaa-ci mu ro .)   8. ca-ce-na*   'syala 'yohm-'cam
search-v is At   that-from-then jackal all-E

Ril   'la-si, sala   'Tih 'la-ci mu ro . "'ngyaahng-ri
meeting do-v   counsel one do-v is At   we-to

'ca-wa-la taa-ye   aa-yaang-ci pih-yaang* ? taa 'la-wa*
eat-v-v   what-too not-get-v   say-if   what do-v

chyo ')"   pih-si, 'thama 'yohm sala   'la-ci mu ro*
(come on) say-v   they   all   counsel do-v is At

9. 'la-wa-ce ka, "ca-ri   haati(N) 'waah 'tho-wa 'Tih 'mu-mu
do-v-v   At   that-in elephant so   big-v one is-v

Tohng-ri .) ca haati-'cyowa-ri 'ngyaahng-ce* 'ngohy-si
forest-in that elephant-Sp-to we-A call-v

'paah-cyo ') 10. ohso na 'ngyaahng-ce say-la
bring-v (like that) At we-A kill-v

aa-kham, tale 'Tih-we kuhng-ri 'pohr-cyo .)
not-can mud one-of middle-in (take along)-v

11. ca-ce-mi the ca tale-ri pil ngaa,
that-from-then he that mud-in (at once) stick

ca-ce-na the 'kha-la aa-kham, ca-ce-na ca-ri-'cam
that-from-then he come-v not-can that-from-then that-in-E

kaah-si 'Tu, 'ngyaahng 'yohm-ce-'cam* sya 'ca-la yaang ')"
stick-v sit we all-A-E meat eat-v get

pih-si, sala 'la-ci mu ro . 12. ca-ce-mi .) "'ta)
say-v counsel do-v is At that-from-then is

'ta)" pih-si, 'yohm-'cam lo ki-ci mu ro . 13. lo
is say-v all-E feeling well-v is At feeling

ki-si na* 'syala 'Tih 'yah-ci mu ro . 'ngohy-wa-ri ')
well-v At jackal one go-v is At call-v-v

14. 'ngohy-wa-ri 'yah-si ka* ca haati-'cyowa-ri* "pompa*
call-v-v go-v At that elephant-Sp-to king

pompa ') 'kyaahng-ri tuhnTu 'yohm-ce-'cam Ril 'la-wa-e
king you-to animal all-A-E gathering do-v-v

kyaah-ri ') 'ngohy-si 'mu-mu, cyohng-la myaang ro ')" pih-si*
place-to call-v is-v come(h)-v must RS say-v

pih-ci mu ro . 15. ca-ce-mi "? khataang) ? khataang)"
say-v is At that-from-then where where

pih-wa-ce ka "'ukyaa* soto-we kyaah-ri* Tohng-ri ')" pih-si*
say-v-v At there other-s place-in forest-in say-v

pih-ci mu ro . 16. "chyo) chyo)" pih-si, 'yah-ci mu
say-v is At (come on) (come on) say-v go-v is

ro .
At

17. ca-ce-na* 'syala-'cyowa 'ngongo 'ngongo 'ngongo
that-from-then jackal-Sp ahead ahead ahead

'yah-ci mu ro* 18. "nga khataang khataang+ 'yah-me
go-v is At I where where go-v

ca-ri-'cam cyohng-o aang ')" pih-si pih-ci mu ro ;
that-in-E come(h)-v At say-v say-v is At

19. "'ta) 'ta)" pih-ci mu ro* 20. ca-ce-na
is is say-v is At that-from-then

'syala-'cyowa 'ngongo 'ngongo 'ngongo* haati-'cyowa lili
jackal-Sp ahead ahead ahead elephant-Sp after

lili lili* 'yah-ci mu ro . 21. ca-ce-mi 'yah-maa
after after go-v is At that-from-then go-v

'yah-maa mi* ca 'syala the mi cyuh(N) cyaang-pa 'ta-ci .)
go-v At that jackal he At body small-v become-v

22. the na khataang kah-wa 'yah-la kham-pa 'ta-ci .)
he At where enjoy-v go-v can-v become-v

23. ca-ce-mi, cipi tale kuhng 'Tih-ri* tale 'mu-we
that-from-then little mud middle one-in mud is-v

kyaah 'Tih-ri 'pohr-ci mu ro . 24. ca-ce-mi the
place one-in (take with)-v is At that-from-then he

mi ca tale-ye kuhng-ri cok+ cok+ 'la-si 'yah-ci mu ro*
At that mud-of middle-in softly softly do-v go-v is At

25. cyuhri mi - tale aalaang ngaa-wa 'maahng-puTi 'mu-we
(at last) At mud very catch-v ghost-snake is-v

kyaah 'Tih-ri 'pohr-ci mu ro ') 26. ca-ce-mi ca
place one-in (take with)-v is At that-from-then that

haati-'cyowa mi 'maahng-puTi-ri pil ngaa-ci mu ro .
elephant-Sp At ghost-snake-in (at once) trap-v is At

27. ngaa-si mi .) ca-ce-mi .) "e - 'syala* 'syala ') nga
trap-v At that-from-then Ex jackal jackal I

na ngaa-ci* ngyohna nga-ri kin-o)" pih-ci mu ro .
At catch-v quickly I-to (pull out)-v say-v is At

28. ca-ce-mi the "? 'Tih-ce khataang kin-la
that-from-then he one-A where (pull out)-v

kham-pa)" 29. ca-ce-mi - "'ohte 'ta-yaang cu
can-v that-from-then (that much) become-if this

ngaa* ca-ce-mi si)" pih-si* lo ki-ci mu ro*
catch that-from-then die say-v feeling easy-v is At

30. ca-ce-mi the-e roh 'yohm-na-ri-'cam ') "ngyohna
that-from-then he-of friend all-s-to-E quickly

'kha-ngi ') ngyohna 'kha-ngi ') ngyohna cu haati
come-v quickly come-v quickly this elephant

pompa-'cyowa na ngaa-ci ') chyo kin-la myaang-ci*"
king-Sp At trap-v (come on) (pull out)-v must-v

pih-we ngyung 'Tih 'la-si, sung-ce ka ohso pih-ci
say-v pretention one do-v mouth-A At (like that) say-v

mu ro .) 31. sam-ri ka 'thama 'yohm "sya 'ca-la yaang"
is At heart-in At they all meat eat-v get

pih-si lo ki-si 'pahy-'cam 'ta-ci mu ro .
say-v feeling easy-v very-E become-v is At

32. ca-ce-na 'syala 'yohm-'cam 'kha-ci mu ro ')
that-from-then jackal all-E come-v is At

33. kim-pa cyaa-ci mu ro ') khataang kin-la
(pull out)-v search-v is At where (pull out)-v

kham-pa kham-e aa-kham-ci mu ro ') 34. ca-ce-mi
can-v can-also not-can-v is At that-from-then

haati-'cyowa ngaa-si pakyaak pakyaak 'Tu-ci mu ro ')
elephant-Sp trap-v dying dying sit-v is At

35. cyuhri mi* ca 'syala 'yohm-ce-'cam ') ca sya*
lastly At that jackal all-A-E that meat

lahsyuwa-ce ka = pahle The-wa* lahsyuwa-ce ka = koh-ri
someone-A At leg (tear up)-v someone-A At shoulder-in

The-wa* lahsyuwa-ce ka, 'uhcyuwa-caah 'yohm The-wa
(tear up)-v someone-A At (like that)-pl all (tear up)-v

'la-ci mu ro ') 36. ca-ce-mi, ca haati-'cyowa
do-v is At that-from-then that elephant-Sp

ca-ri-'cam si-ci mu ro ') 37. ca 'syala 'yohm-ce ')
that-in-E die-v is At that jackal all-A

ngaah-raa Tuh-raa 'tohto moc(N) 'la-si* 'ca-ci mu ro ')
five-day six-day (up to) happiness do-v eat-v is At

38. ca-ce-na - 'thama ca-'cyuwa 'la-si pho kaang-si
that-from-then they that-Sp do-v stomach fill-v

'Tu-ci mu ro .
sit-v is At

Free Translation: The Jackal and the Elephant

This is the story of the elephant and the jackals.

1. Once upon a time in a jungle there was a huge elephant. 2. And there were jackals, too. 3. And the elephant was quite simple minded. 4. But the jackals were very dishonest and shrewd. 5. These jackals used to steal hens wherever they liked to and eat them; they used to go into the villages and steal hens and the like and eat them. This way they took care of their stomachs.

6. Then one day, they couldn't get anything to eat, and they became very hungry. 7. They were starving and just about to die of hunger. 8. So all the jackals arranged a meeting and held counsel. "If we cannot get anything to eat, what can we do? Come on!" they said, and all conferred together. 9. And as they were conferring, someone suggested: "There is a huge elephant in the jungle. Let's invite this elephant and bring it here. 10. We are not able to kill it just like that, so let's lead it into some muddy pool. 11. Then he will get trapped in the mud, and he will not be able to come out. Then, having gotten stuck there, he will have to stay there, and we all will get meat to eat." 12. "All right, all right," they all said and rejoiced. 13. They rejoiced, and one jackal went to invite him. 14. He came to invite him and addressed the elephant the following way: "King, king, you are called to the gathering place of all the animals; they said, 'you must come!'" 15. "Where, where is it?" asked the elephant. "Over there, in some other place in the jungle," the jackal replied. 16. "Come on, let's go," they said and went. 17. And it was the jackal who went ahead. 18. "Where ever I go, there you come too, will you?" he said. 19. "All right, all right," the elephant replied. 20. And the jackal went ahead and the elephant followed him. 21. So they went and went; now the body of the jackal was small. 22. He could go wherever he liked to. 23. And he led him into the middle of a muddy place. 24. And he, when he went through this mud, was very careful to go softly. 25. And after that he led him to a place with a very treacherous swamp. 26. And there, in the swamp, the elephant got caught. 27. He got caught and cried out: "Jackal, jackal, I got caught; quickly, pull me out." 28. But the jackal said: "How can one jackal by himself pull you out?" 29. And by himself he rejoiced: "We made it! This one is trapped, and he will die." 30. But he called out to all his friends: "Come quickly, come quickly, quickly, the elephant king got caught; come on, we must pull him out!" But this was only pretention, and he said this only with his lips. 31. In their hearts they all thought: "We will get meat to eat," and rejoiced exceedingly. 32. Then all the jackals arrived. 33. They tried to pull him out. But however hard they tried, they couldn't pull him out. 34. And the elephant was caught there, and he was on the point of dying. 35. Finally the jackals started to tear him up; someone tore up

his legs; someone tore up his shoulder; and so forth. They tore him up wholly. 36. And the elephant died on that spot. 37. And the jackals feasted there for five, six days. 38. And having done that, they sat there with filled stomachs.

APPENDICES

Appendix A. Summary of the Phonemic Analysis as it Relates to the Orthography Used: Segments in contrast and description of these segments.

1. Consonants (In the following charts the phonemes are given in orthographic transcription.)

		bilabial	dental	alveolar	alveolar retroflexed	velar
stops	aspirated	ph	th	ch	Th	kh
	unaspirated	p	t	c	T	k
fricatives				s		h
nasals		m		n		ng
laterals	voiceless			L		
	voiced			l		
trills	voiceless			R		
	voiced			r		
semi-vowels		w			y	
In loan words there occurs also the voiced stop series:						
		b	d	j	D	g

2. Vowels

	front - unrounded clear	breathy	back - rounded clear	breathy
high	i	ih	u	uh
mid	e	eh	o	oh
low	aa	aah	a	ah
In loan words there occurs also aN (nasalized)				

3. Tone

a. Contour pitch is marked with apostrophe before the syllable: " ' ".

b. Level Pitch is not marked.

Phonetically we have also to distinguish between high and low pitch. This is however conditioned by the vowel quality as follows: Breathy vowels always have low pitch, and clear vowels in the corresponding position always have high pitch. But within each of these two categories we have a phonemic contrast between level pitch and contour pitch. These features, however, are not a characteristic of the syllable, but of the morpheme. In morphemes with initial breathy syllables we have low level pitch contrasting with a low-rising-falling contour. Phonemically the contour is marked with /'/ before the morpheme; level is not marked.

Examples:

" cuhwa "	[tsuhwɔ]	'cooking'
" 'cuhwa "	[tsuhwɔ]	'distributing'

In morphemes with initial clear syllables we have high level pitch contrasting with an extra-high-falling contour. Phonemically the contour is marked with /'/ before the morpheme; level is not marked.

Examples:

" aale "	[aale]	'rupie (piece of money)'
" 'aale "	[aale]	'younger brother'

c. Affixes

Breathy affixes are tonic, that is, they manifest a constant low pitch throughout their distribution. For the clear affixes, there are two categories: tonic and atonic. The clear contour affixes are tonic. They manifest a constant high-falling pitch contour throughout their distribution and are therefore marked with "'" as contour affixes. The clear level affixes are atonic. Their pitch is conditioned by the nature of the stem to which they are affixed, as follows:

After a high-level stem the pitch of the atonic affix is high.

After a low-level stem the pitch of the atonic affix is low.

With contour stem, the pitch contour of the stem spreads over to the atonic affix.

Examples:

" to-wa "	[to-wɔ]	'needing'
" toh-wa "	[toh-wɔ]	'meeting'
" 'toh-wa "	[toh-wɔ]	'exchanging'
" 'Tow-wa "	[To-wɔ]	'roasting'

Appendix B. Punctuation

In this text punctuation marks have been used to symbolize different intonation patterns. Besides the traditional punctuation marks some additional signs had to be introduced in order to cover the different patterns. The following is a list of the symbols used, accompanied by a brief description of their phonetic realisation.

" . "	Full stop is preceded by a general down-drift in the post margin of the utterance and a low relaxed pitch drop on the last syllable of the utterance. This drop is followed by an intonation break of varying length.
" ') "	This intonation mark is preceded by a general down-drift in the post margin of the utterance. The last syllable starts with a heavy intonational stress. The intensity fades away very quickly and at the same time the pitch also drops quickly. (Intonational stress is realized as a pitch upstep and general intensity on the stressed syllable.)
" .) "	This intonation mark is preceded only by a very slight down-drift in the post margin of the utterance. The last syllable fades away slowly on level pitch. There is no stress and no dropping of pitch, but a slow decrescendo on the last syllable.
") "	This intonation mark is preceded by down-drift in the post margin; the last syllable is lightly stressed and fading away quickly on level pitch.
" ; "	Semicolon equals a poised full stop; it is not a low relaxed drop on the last syllable, but it has a low sustained pitch, ending up sometimes in a slight rise.
" ! "	The utterance ends with a final heavy stress on the last syllable and a slow expressive fall from high to very low pitch and a final sharp decrescendo.
" ? "	For questions containing a question word or a question morpheme, the question mark is put at the beginning of the utterance, not at the end. It signals a heavy intonational stress on the first syllable of the question word (upstep in pitch and intensity) and a less heavier stress on the question morpheme. These questions can end up with various intonation patterns: ') , .) , ! , etc.
"?..?"	Less frequent are questions which contain no question word or question morpheme. These have distinct question intonation: The post margin has a general up-drift and the last syllable carries a heavy

intonational stress with a quick high rise in pitch followed by a sharp short fall. In the text these questions are preceded and followed by a question mark.

"" ""	Direct speech is put between double quotation marks.
" / "	Slash represents the unexpected cutting off of an utterance, level pitch on the last syllable, cut off sharply with glottal stop or laryngalization. It may occur in the middle of an utterance or at the end.
"..."	Unfinished sentence, even decrescendo on the last syllable, no fall or rise in pitch.
" , "	The comma signals an intonation break within the utterance. The last syllable before the comma has some stress and a rise and fall in pitch.
" * "	The asterisk signals a very small intonation break within the utterance; sometimes it is manifested merely by extra length on the last syllable, which may or may not be accompanied by a very quick short upglide in pitch.
" = "	The last syllable before the equal sign is loud and lengthened, with level pitch and crescendo. This intonation is used in ennumerations.
" - "	Dash signals hesitation pauses within an utterance.
" + "	Some sounds are followed by a plus sign. This can occur within or at the end of a word. It signals that the preceding sound (vowel or voiced consonant) is very high and long. If the preceding sound is a voiceless consonant, it is lengthened. This intonation feature indicates a special degree of emphasis.

Some intonation features affect all the elements of a longer part of speech. In these cases the affected part of speech is put between slashes and the letters before the initial slash indicate the nature of the following intonation pattern.

(wh/......./	Whispering
(gi/......./	Giggling
(l/......../	Laughter
(sh/......./	Shouting, loud and rough, but not angry
(ex/......./	Exageration, the up- and down-steps of the intonation are usually great and the voice is loud.

(don't stop me/.../	**change to an unusually high key, voice fairly soft, very quickly spoken. This intonation tells the hearer that the speaker does not want to be interrupted.**

Appendix C. Abbreviations

1. List of abbreviations used as glosses in alphabetical order:

a. Abbreviations used as glosses for certain morphemes

A	Agent affix
Asp	Aspect particle
At	Attitude particle
c	Continuous aspect particle
E	Emphasis suffix
Ex	Exclamation word
pl	Plural affix
RS	Reported Speech particle
s	suffix
Sp	Specification suffix
v	Verbal affix

For the semantic value of these morphemes look up the following section 2.

b. Abbreviations used to point out loan words in the text

(E)	The preceding word is an English loan word.
(H)	The preceding word is a Hindi loan word.
(N)	The preceding word is a Nepali loan word.

If the same loan word occurs several times in the same text, only the first few occurrences are marked as loans.

c. (h) The preceding item is an honorific verbstem. (See explanation on pages 138/139, honorific verbal sequences.)

2. Some grammatical explanations:

Although a systematic account of Thakali morphology has not yet been completed, the following explanations are offered in lieu of such an analysis in an effort to help the reader understand the force of morphemes glossed only with grammatical abbreviations. They are exposed in alphabetical order.

Agent affix: "-ce"
The subject of transitive verbs takes the agent affix "-ce".

Aspect particle: "chay"
It occurs after the main verb in the indefinite non-past form and is followed by "mu" 'is'. This construction is used to express a fact which has just been discovered; before it was unknown.

Example:

"kyu ihm-pa chay mu ." 'Oh, I see now, this is water.'
water is-v Asp is

(The use of "chay" implies that the speaker only just now sees that it is water. Before he did not know what it was, even though he was looking at it.)

Note: Probably "chay" is actually not a particle, but a verb stem which cannot be translated exactly, but could mean something like 'to remain' or 'to be'. In this case, "mu" would have to be affixed to the stem.

Attitude particles:

The attitude particles are very expressive and important in Thakali, but it is difficult to state their exact meaning in English. In general it can be said that they express a certain attitude of the speaker. In English, sometimes a conjunction can be used; sometimes a whole sentence is necessary to express the same attitude, but most often English would use intonation to express these attitudes.

"ka"	Expresses certainty, sometimes can be translated with 'but', in other cases with 'to be'.
"mi" "na" "ta"	These three express a similar attitude and can often be translated with 'then'.
"ni" "no"	These two emphasize the preceding utterance.
"aang"	Emphasizes the preceding phrase.
"o(w)"	Intensifies an order or a statement.
"'tih"	Used utterance final: softens a statement, intensifying it at the same time. Used utterance initial: 'and'.
"ro"	In narratives it marks the end of a sentence; it implies that the story teller disclaims responsibility for the content of his story in as much as he pretends to report what someone else has said. (See also under Reported speech.)
"ona"	Pleading attitude.

Continuous aspect particle: "men"

It follows the main verb in its stem form and indicates that the action of the main verb continues for a long time.

Emphasis suffix: "-'cam"

It emphasizes the word to which it is affixed.

Exclamation words: This exclamation expresses:

"aaci"	reproach, scorn
"aapho"	astonishment, surprise
"aacyaa"	astonishment, apprehension
"aape"	disregard, slight disdain

"aa"	surprise, incomprehension
"'aah"	exhaustion, relief
"'ahy"	threat, shut up!
"chi"	ridicule, mockery
"e"	calls for attention
"hatteri"	regretful surprise
"'maah"	threat, coming danger
"'pwaah"	exhaustion

Plural affix: "caah"
It occurs with nouns, pronouns, and verbal forms.

Reported Speech Particle: "ro"
At the end of an utterance it indicates that the speaker is repeating somebody else's words. Example:

"cu kyopraangse taal 'tho-wa 'Tih 'mu ro ."
this (over there) lake big-v one is RS

'"Over there there is a big lake," she said.'

"ro" does not indicate who said it, but usually the context makes it clear.

In narratives "ro" is used at the end of almost every sentence, and there it is preferable to call it an attitude particle. (Cf. Attitude particle "ro".)

Suffixes: "-na" and "-wa"
Most often these are verbal affixes, but in some cases they occur also with numbers or other particles where they can hardly be called verbal affixes. Their lexical meaning is difficult to define, as the following examples show:

"ngi 'ngih-wa" 'we both' "'ngih-na-'cam" 'both'
we two-s two-s-E

"soto-wa" 'the other' "'yohm-na-ri" 'to all'
other-s all-s-to

Specification suffix: "-'cyowa"
It puts the word to which it is affixed into focus; it specifies which one is meant. Examples:

"? 'khawa-'cyowa ." 'Which one?'
which-Sp

"cyaang-pa-'cyowa" 'The small one.'
small-v-Sp

"? cu-'cyowa 'la-si, 'Tu-wa ki-me ')" 'Are you comfortable sitting that way?'
this-Sp do-v sit-v easy-v

Verbal Affixes:

a. Alphabetical listing of morphemes glossed v:

The numbers refer to the following grammatical sketch where the meaning of the morpheme can be looked up under the numbers indicated. (Section b.)

-ce	see 19, 28	-myaa	see 13
-ci	see 4, 16	-na	see 21, 23
-cyo	see 6	-ngi	see 9
-ka	see 15	-o	see 8
-kali	see 14	-pa∼wa	see 1, 16, 17, 24
-ko	see 8	-pe∼we	see 24, 25
-la	see 5, 21, 25, 26	-ri	see 17
-laase	see 11	-si	see 18
-le	see 10, 22	-to	see 8
-maa (or ma)	see 20	-Taahli	see 12
-me	see 3	-wa∼pa	see 1, 16, 17, 24
-mo	see 27	-we∼pe	see 24, 25
-mu	see 2	-waa	see 7
		-w	see 8, 29, 30

b. Grammatical sketch of the uses of morphemes glossed v:

1. Finite Affixes (Those specified for tense and aspect)

(a) Simple verbal affixes

1. "wa∼-pa" simple indefinite non-past tense affix, the statement and the question form are identical. -pa occurs after stems ending with nasals, "p" and "k", -wa elsewhere.

2. "-mu" simple definite non-past tense affix; it can be present as well as future. "mu" is used in statements.

3. "-me" is the question form of 2.

4. "-ci" simple past tense affix, statement form.

5. "-la" is the question form of 4.

6. "-cyo" simple non-past hortative tense affix, used only for 1st and 3rd person.

7. "-waa" is the question form of 6.

8. "ko∾-o∞-to∞-w" imperative affixes, 2nd person singular.
"-ko" occurs after stems ending with a vowel or with "y".
"-o" occurs after stems ending with a consonant except after "y".
Irregular imperatives
The following verb stems ending with a vowel or with "y" have "-to" as imperative suffix.

"cahy"	honorific form of "'la"	'to do'
"syuh"	honorific form of "'Tu"	'to sit, stay'
"sye"	honorific form of "'yahr"	'to go'
"pi"		'to leave'
"pih"		'to say'

The following verb stems ending with a vowel have "-w" as imperative suffix.

"'kha"	'to come'
"'ca"	'to eat'
"'la"	'to do'
"'ta"	'to become'

9. "-ngi" imperative affix 2nd person plural.

10. "-le" can be affixed to any imperative. It makes the order a bit softer and politer.

(b) Modal verbals

11. "-laase" possible action, less certain, non-past.

12. "-Taahli" possible action, more certain, non-past.

13. "-myaa" supposed event or action, non-past.

14. "-kali" acquiescence to a state of affairs / action.

15. "-wa∾-pa-ka" intention
"-ka" is not affixed to the verb stem directly but to the simple indefinite non-past tense. It makes the action more definite or manifests intention.

16. "-ci-wa" past perfect action

2. Dependent verbal affixes

(a) Purpose: "-wa∾-pa-ri"

17. "-ri" is not affixed to the verb stem directly but to the simple non-past form. A verb stem with these affixes fills the verbal slot of the dependent purpose clause.

(b) Time

18. "-si" earlier action. A verb stem with this affix fills the verbal slot of the dependent time clause, earlier action.

19. "wa∾-pa-ce" concurrent time. "-ce" affixed to the simple non-past form manifests concurrent time. A verb stem with these affixes fills the verbal slot of the dependent concurrent time clause. "-ce" can also be affixed to the conditional participle (=verb stem + yaang) and in this case, the dependent clause is a combined conditional-concurrent time clause. (Cf. with 21.)

20. "-maa (or -ma)" prolonged action. A verb stem with this affix fills the verbal slot of the dependent prolonged action clause. The item (verb stem + affix) is always repeated at least once but can be repeated up to 5 or 6 times.

(c) Condition

21. "-la-na" indicates condition in a dependent clause. There is also another type of dependent conditional clause in which the verbal consists of verb stem + "yaang". "yaang" is a verb stem, meaning lit. 'to get, to find', but affixed to another verb stem, it carries the meaning of 'if'. In the text it is glossed with 'if', not with 'v'. The precise semantic difference between these two conditionals has not yet been established.

(d) Relative

22. "-le" The verbal of the dependent relative clause is formed by adding the infinitival suffix "-la" and the suffix "-e" 'also' to the stem. In fluent speech the two suffixes form a portmanteau suffix: "-le".

3. Derivational

(a) Adverb of manner

23. "-na" affixed to a verb stem results in an adverb of manner. It is most often followed by "'lasi", the earlier action participle of 'to do'.

(b) Adjectival

24. To the simple indefinite non-past form (=verb stem + "wa~-pa) and the past perfect form (=verb stem + "ci-wa") the genetive suffix "-e" is added to form adjectives. In fluent speech, however, the "-e" suffix often fuses with the "a" and the affixes become "-we~-pe" and "-we". Sometimes the "-e" is omitted, that is, the verbal forms are used as adjective.

(c) Nominal

25. A nominal can be derived from any verb stem in adding the suffixes "-we~-pe-la" to the verb stem.

4. Verbal sequences

26. In the verbal sequence predicate the main action verb precedes the modal verb and takes the infinitival suffix "-la"
The following are modal verbs:

"myaang"	'must'
"kham"	'can'
"'rah"	'know'
"'mahn"	'wish'
"cahy"	'to do, honorific form'

In honorific verbal sequences the main verb has the infinitival form with "-la" as suffix and is followed by the honorific verb form "cahy" 'to do'. Examples:

"'prah-la cahy-to"	'Please walk."
"'prah-la cahy-mu"	'He is walking.'

In this way any verb can be used in a verbal sequence for honorific speech. A small selection of the most common actions, however, do not follow this pattern, but they have two different stems, one used in honorific speech, the other in familiar speech. Examples:

honorific stems	corresponding familiar stems	
"cahy"	"'la"	'to do'
"cyohng"	"'kha"	'to come'
"sye"	"'yah(r)"	'to go'
"syuh"	"'Tu"	'to sit, stay'
"sung"	"pih"	'to say'
"sol"	"'ca"	'to eat'
"naahng"	"pin"	'to give'
"suhm"	"'nuh"	'to sleep'

The majority of the verb do not have different stems for honorific and familiar speech, and for these we get the following equation:

honorific	familiar	
"'prah-la cahy"	"'prah"	'to walk'
"cuh-la cahy"	"cuh"	'to cook'
"soh-la cahy"	"soh"	'to build'
"'caahng-la cahy"	"'caahng"	'to send'

5. Emphatic verbal affixes

27. "-mo"
"o" or "ow" is an emphatic particle used at the end of an utterance to emphasize the whole utterance.
After /u/ it may fuse with /u/.
"ih-mu o" becomes "ih-mo"

"ih-mu o" 'is-def.non-past + emphasis' becomes "ihmo" by fusion.

28. "-ce"
"-e" can be affixed to any word and means 'also'. After the past tense suffix "-ci" it fuses with /i/ and we get the emphatic past tense suffix "-ce". It means: This has been done, but it won't do; it has to be done again.

6. Idioms involving special uses of verbal affixes

29. "'taalawri" 'why' comes from

"taa 'la-wa-ri
what do-(indefinite non-past)-purpose, meaning literally: 'What to do for?' In its idiomatic use as 'why?' it contracts to "'taa-la-w-ri". In this case, the "-w" suffix is a reduced form of the indefinite non-past tense affix. (Cf. 1)

30. "'phelawri" 'outside' comes from
"phe 'la-wa-ri"
(to appear) do-(indef. non-past)-purpose'

means literally 'in order to make appearance'. In its idiomatic use as 'outside' it contracts to "'phe-la-w-ri". In this case the "-w" suffix is a reduced form of the indefinite non-past affix. (Cf. 1)

c. Summary of the grammatical sketch of verbal affixes in chart form

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1. Independent/simple finite forms

	non-past				past		
	definite		indefinite				
	St	Q	St	Q	St	Q	
	-mu	-me	-wa∾-pa		-ci	-la	
intention			-wa∾-pa-ka		-ci-wa		perfect
imperative	(2)sg -o -ko -to -w (2)pl -ngi		-cyo (1+3)	-waa (1+3)			
conjecture			-myaa				
possibility	least certain more certain		-laase -Taahli				
acquiescence			-kali				

2. Dependent non-finite forms

dependent clauses

purpose	time	condition	relative
-wa -pa-ri	-wa -pa-ce	-la-na	-le
	-maa	-yaang	
	-yaang-ce		

derivational

manner	adjectival	nominal
-na	-wa-e → -we∾ -pa-e → -pe	-we-la ~ -pe-la

verbal sequences

earlier action	infinitival
-si	-la